

# Christian Education

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GOULD WICKEY, *Editor*

*Contributing Editors*

ALFRED WMS. ANTHONY

GARDINER M. DAY

HARRY T. STOCK

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### Special Notices!

1. *Offices To Be Moved.* On March 1, the office of the Council of Church Boards of Education will be moved from New York to 744 Jackson Place N.W., Washington, D. C. You Are Welcome.

2. *1936 Annual Meeting.* In accordance with agreement between the officials of the Association of American Colleges and the Council of Church Boards of Education, the annual meetings for 1936 will be held in New York City during the week of January 13, Announcements regarding hotels and other details will be made later.

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## LET US PRAY!

The annual meeting is over. The attendance was far beyond all expectations. The spirit of confidence and optimism was encouraging and contagious. A Constitution was adopted. A program was announced. To begin with man will mean failure. To begin with God and to stay by His guidance will mean success. Then

LET US PRAY that the Council will ever have the courage to maintain a definite positive Christian platform. To recognize that Christianity is more than human attitudes, organization, legislation and education is essential. To see the cross-bearing Saviour whose message and life have been transmitted through the ages by His Church is vital.

LET US PRAY that the leadership of the Council will be given the strength of body, the keenness of mind, the courage of conviction, and the power of the Spirit to develop the work as planned.

LET US PRAY that the church-related colleges may be more keenly aware of their opportunities and responsibilities in maintaining those values without which civilization cannot endure and in molding a Christian leadership for the Church, the State, and the School.

LET US PRAY that the church workers with students in universities may not become the forgotten men of the Church. Let the Church uphold the arms of those pastors who must fight against an intellectual aristocracy which would destroy the truths and values of Christianity and maintain instead the falsehoods of humanism, materialism and atheism.

LET US PRAY that the hundreds of thousands of students everywhere may be kept close to the Saviour, who gives the world its meaning, existence its peace, and death its hope.

## WHAT COLLEGE STUDENTS LIVE BY\*

MAURICE S. SHEEHY

Catholic University, Washington, D. C.

### THE FUNCTION OF RELIGION IN SUPPLYING LIFE MOTIVES

Several weeks ago I gave a little boy living near my home a Christmas toy—a railroad track on which Mickey and Minnie Mouse propelled a handcar. For some time the toy was much in evidence. On New Year's Day I again visited my little friend who greeted me with some embarrassment.

"Fadder," he said sorrowfully, "I broke up Mickey. I took him apart because I wanted to see what made 'im go."

Now I was able to sympathize with my young friend because for twenty years I have been living with college students and I have often wished to take them apart to discover just what makes them go. The physiologist has done a much better job in studying biological processes than educators have done in evaluating the ideals, the beliefs, the motives, which are the driving forces in human life. Every intelligent human being formulates a philosophy of life, and I do not think I flatter college students excessively in suggesting that most of them are intelligent. One of my confrères, Dom Thomas Verner Moore, defines philosophy of life as "an interpretation of life, a view, provisional at least, of the purpose of life and a body of principles to govern conduct in the more or less serious problems and difficulties of life." I believe that William James' definition appeals to me more—"our more or less dumb sense of what life truly and deeply means."

This evening I hope merely to direct curiosity, not to satisfy it. A friend of mine who runs a bookstore informs me that college professors have an insatiable thirst for mystery stories. My hunger for the mysterious has been amply satisfied in the facts of my own college experience. To illustrate: A year ago I was told of the kindness of one of our students who had discovered a half-frozen cat on the campus. He adopted not only the cat,

\* A paper read at the joint meeting of the Council of Church Boards of Education and the National Conference of Church-Related Colleges, Atlanta, Ga., Jan. 16, 1935.

but her family of kittens, with which he divided his morning bottle of milk. As might be expected, some of his friends were not enthusiastic about the presence of the feline family, even in the basement of the dormitory. That is how I came to hear of the incident. Coming across the student on the campus I complimented him upon his keen sympathy. He was evidently embarrassed.

"How are your kittens getting along?" I asked.

"Oh, all right." And then, as if to correct himself, "They're gone."

"That's too bad," I continued stupidly. "Where did they go?"

"Why, you see, Doctor, we had to have some cats for dissection in biology. You know you have to do some things you don't like in a pre-medical course."

"That was perfectly all right," I agreed, "if you feel that way about it. Do you?"

"No," he blurted out disgustedly. "The Prof talked me into it. He said that a cat couldn't die a nobler death than in a biology lab. I'm sorry I gave him the kittens."

One of the most disappointing discoveries in my life was made twenty years ago when I found out that college students were human beings. From books of fiction I had been led to believe otherwise. About fifteen years later I made another discovery which was some consolation—that no two human beings on the campus were alike. Others, of course, had discovered this fact before I had, and as a consequence we have heard much of late concerning "personnel work" and "student-centered colleges."

May I assume that most of you would agree with the statement that the college student is the most interesting study of college life? What is interesting about the student? Not his or her garb, bizarre though that may be; not physique—nor that quality of physique which the radio has so thoroughly glorified—complexion; not intelligence quotient, difficult though it may be to measure it, or, alas, sometimes more difficult to discover it. We have heard a great deal about character education of late. Character is indeed an interesting term, but no one has yet been able to give it a satisfactory definition. The most interesting thing about a student, in my opinion, is simply the law of preference by which he chooses one thing rather than another.

Recently I visited the bookstore in a large university. At least the store was called a bookstore, but it resembled more one of those up-to-date drug stores which deal in everything from Chevrolet cars to folding chairs. One student was buying face powder, another a compact to send home to his sweetheart, another was investing what was ostensibly his last dollar in a box of candy, and, believe it or not, a few were looking at books. One boy turned away sadly from a book on Chaucer which he thought beyond his means. Another begged for time payments on some expensive laboratory apparatus. College would indeed be a dreary world if all students wanted the same thing, be it football or prunes, Shakespeare or Beethoven, Greek tragedies or Amos an' Andy.

Not so long ago it was my office to interview freshmen matriculating at our University.

"Why," I asked a pale young stripling, "did you come to college?"

"Because I want to live," he replied with a smile that challenged me as much as his statement.

"And why do you want to live?" I continued.

"I came to college to find out. As a boy I used to dream a lot, and many a day when I was lying in a hammock out on the farm, I tried to figure that out. Some people—lots of them—don't know what life's all about."

"Lots of them?" I continued my inquisition. "Name one."

"Fats, one of my pals, just lives for the next meal. His big idea in life is to break a world's record in eating. Gerry thinks he will live if he earns enough money to buy a Pierce Arrow. Jim just flops from one love affair to another. Now there are a lot of things I want to do, and a lot of things I want to have, but I can't do or have them all, and I thought that college might help me at least to put first things first."

"Here," I suggested, "is a first step. Put on your thinking cap some day and write down all the things in life you like—clothes, food, the love of your parents, the names of your friends, your games, your hunger for knowledge, and everything else. Then try to put everything in its place."

"There's one thing you forgot," he objected.

"There are plenty of things I haven't mentioned," I confessed. "What have you in mind?"

"I can't express it. It's a feeling you have when you have done a job well and are at peace with everyone. It's like a bird must feel when it zooms through the air singing a beautiful song."

"Some call that the captaincy of one's own soul. I hope you find a place for it when you decide what things come first."

### I

What then do our college students live by? Food, drink, and rest? Certainly those are necessary, but it is not within my competency to discuss them. There are three basic hungers which are just as important for the student's social and spiritual welfare as food, drink, and rest are for physical welfare. I would classify them as, firstly, the craving for love, sympathy, response, understanding; secondly, the craving for recognition, respect, status, prestige; and thirdly, the craving for adventure, change, independence, the captaincy of one's own soul. I would like to indicate briefly the function of religion in satisfying these basic emotional needs.

The first craving I might state in these words: *the student has a need both to love and to be loved.* Sympathy, response, understanding—those are synonymous terms for love. Each one of us tends to create his or her own love world. Most of our problem cases in college are due to student maladjustments in discovering that world. There is no student who deserves more sympathy than one who, from a home rich in love satisfactions, is flung upon the strange shores of a strange land called college. The freshman who falls in love with the first college widow he meets is not doing such an unnatural thing. He is seeking adjustment to a world which he has unwittingly lost.

Love is an expansive term. God, who runs religion upon tracks already laid down in human nature, took cognizance of the human heart as He created it when He made the law of love the supreme commandment of the Gospel. By love He meant no mere sentimental mood or passing fancy. By it Christ meant a positive act of the will. We are to love God by keeping His commandments—by actions rather than by words. Even among the ruins of sin and the distress of poverty, love is to seek for its neighbor. In Christlike love there is no room for prudent reserve, no room for hesitation. There is only high-souled action

and unselfish service. The Kingdom of God is a love world. "Let us therefore love God, for God hath first loved us." The greatest mission Christ performed on earth was that of giving man something worth loving. "I Myself am thy reward, exceeding great."

Permit me again to delve into the book of my own experience to bring home this thought. Some years ago I was called to a hospital to look after a student who had heroically plunged into a lake to save a child from drowning. The child was saved, and the student narrowly escaped death.

"Why did you take this chance with death?" I asked him.

"It was the only thing for me to do," he said simply. "When I was losing consciousness, I happened to think of something I had been taught in Sunday school years ago. 'Greater love than this hath no man that he give his life for his friend.' And a voice seemed to say, 'That's all right. You did the right thing.' There wasn't any pain in the thought of dying but there was a lot when they had the pulmotor on me pulling me back to life."

"Aren't you glad to be alive?" I asked, somewhat awed by contact with such heroic courage.

"Yes, but—," and he hesitated.

"But what?" I persisted.

"But I'm scared to death of that damn French exam we have to take tomorrow."

If a pagan I could defend the thesis that that boy who risked his life for another was guilty of an immoral act. I know that I am the first, the immediate object, of my own sensible experience. There is no proposition to which I assent more readily than the proposition, *I am*. I maintain that it is immoral, it is to take a jump in the dark, for anyone to give his life for another unless he realized that there is above or outside of him an Absolute Value alongside of which he is insignificant. That value, God, we grasp with the eyes of faith. The most soul-satisfying proposition then is this—I love and am loved by God.

But is this satisfying? Does it mean anything to Tom, Dick or Harry on the campus? It means nothing unless he knows what God is. Every church college exists because it is dedicated to the proposition that God must be the first condition of one's thought and consequently of one's action. Some people love God

deeply who cannot give a single philosophical proof of His Existence. The way to insure that the student love with a deep, supernatural love, is not to tell him what God is in the most learned language, but to tell him what God does in the simplest terms. The Creator? Yes, God is that, but our minds scarcely grasp the concept of Creation. The Good Shepherd? That means something. The Savior? That recalls Calvary and all its sad events. No concept in all the Gospels has meant more to me than that given by Francis Thompson—the Hound of Heaven in whose mouth is placed these words:

“But whom wilt thou find to love ignoble thee,  
Save Me, save only Me.”

But what if the individual seems content without this deeper love which is religion's answer to the hunger of the human heart? Can we threaten with the horror of not loving an unknown thing? Nonsense. Can we threaten with the horror of hell? I believe that Christ meant all He said about hell—and meant it hard—but I think that, too, is the wrong approach. There is one fear to which we might appeal—the absolute horror which all thinking persons have if they are unable to answer the question, “Why am I alive?” The religious man is simply one to whom God is Value Number One in the scale of life preferences. A student once wrote in a class paper submitted to me, “Time and again, I am overcome with the sickening fear that maybe God is not interested in me, my play, my study, my prayers, or in that fact that I have to have three teeth pulled tomorrow.” Incidentally, the student was much consoled when I pointed out a certain man whom we both knew was the most tiresome because he forever discussed his children, their toys, their words of wisdom, their astounding achievements (the oldest was five). Fathers are that way. And God happens to be, among other things, Our Father.

## II

The craving for recognition, respect, status, success, might be stated in these words—*every student wants to be somebody*. Some unfortunately want to be Joe Penner, Gracie Allen, and Bing Crosby all wrapped up in one package. For a number of years, I have given the opening lecture to freshmen matriculat-

ing at The Catholic University of America. The topic is—The Art of Being Yourself.

Most students have extravagant ideas of the social compensations afforded by college. Only a few realize the ambition to make varsity teams, or to become club leaders, or editors of college papers. In most cases, the scale of values a young man bears into college is plastic and undergoes rapid and periodic revision. While I have not come in contact with it personally, I am much interested in the National Student Federation and other similar movements which seem to voice the discontent, the revolutionary spirit of a small group on the campus. Against what are they revolting? Against the injustices manifest in the world? I think not. Unless I am mistaken, they revolt against the injustices in the world they know—the college world—rather than the world they know not. In these protests there is often evident the expansive idealism of youth. Many of the compensations most desired on the campus go to the unworthy and are determined by the fluctuating standards of campus politicians. Where earnest effort is unrewarded and mental inertia tolerated, the student has a right to revolt. There is no religious loyalty which has yet been able to justify the situation where the serious, hard-working grind, with a splendid academic record, is ignored and the hard charging halfback, with an I-Q of 90, glorified.

But even if we were to rectify the scale of social values existing on the campus, we might leave unsatisfied this craving for prestige and success. I hunger for approval, for the approval of worthwhile people. Where does religion help in this regard? It sets its own standard for success. "What does it profit a man if he gain the whole world and suffer the loss of his soul?" I believe that as a human person I have this dignity—I am worth the blood of Christ. I believe that God approves or disapproves everything I do. And, alongside the conviction of this approval or disapproval, all human sentiment is but as a passing wind. No student is really happy unless he has the fibre of life which we sometimes call a peaceful conscience. Or, as Sir Galahad put it:

"My strength is as the strength of ten  
Because my heart is pure."

## III

The third basic craving is for adventure, change, independence, the captaincy of one's own soul. Now a college education may help us to be at home in all lands and in all ages, to count Nature as a familiar acquaintance and Art as an intimate friend. It may set up for us a standard of appreciation of other men's work and of criticism of one's own; it may give us the keys to the world's library; it may help us to make friends, or to lose ourselves in generous enthusiasm for noble causes. But it is incomplete if it does not help us to prepare for one Great Adventure.

Thirteen years ago, I was serving as chaplain at a hospital in Wisconsin when one of my former students walked into the hospital for, as he put it, "a few days' rest." Shortly after he arrived, his nurse came to see me.

"You ought to prepare that young man for death," she said, "for he is going to die."

Although I had learned from experience not to question this nurse's verdict, I protested.

"He looks fine," I said. "And he is a great athlete. He played football and basketball and—"

"That's what's wrong with him," she said. "He has a bad heart. And he's going to die."

It was my sad duty to inform this young man who was working out plays for next year's touchdowns that he had to face the prospect of losing a game like a true sportsman. To him, enlightened by the vision of faith, death was merely the Great Adventure. Reluctantly, he laid aside his pencil and paper, and then with an avid curiosity gave me a theological examination. What is heaven like? Did I think he would make the grade? And in heaven what did one do for relaxation?

I explained as best I could that while the Gospels gave us all the information concerning heaven we needed to help us save our souls, it did not seek to satisfy human curiosity.

"Do you think they play football there?" he said half seriously. "You know I would much rather play football than strum a harp."

"Heaven is essentially a place of activity," I told him, "activity of our highest faculties. In the social circle in which you

have moved, touchdowns are life's great compensation—but in the after-life things will be changed a bit."

"What do you mean by the highest faculties?" he persisted.

"Willing and knowing."

"Well, I know some darned smart football plays."

The nurse called me at one o'clock. The student was delirious and was calling signals as he had called them so many times before. One of the plays must have ended in a land where young men who play the game cleanly and fairly are destined to go, for the smile on his dead face was that of a man who had crossed the goal line.

Just one more thought along these lines. Some years ago, I helped to work a miracle—not a real miracle that the critical eye of the Church might approve—but a sufficient transformation of behavior and attitude in a student to impress some of his professors with the suspicion that the age of miracles had not yet passed. This boy, too, loved adventure, and I must say he was a good Christian. From reading "The Story of San Michele" he had been fired with the ambition to study medicine. But there was no fire in the lackadaisical way in which he pursued biology and chemistry.

"Why do you want to be a doctor?" I asked him one day.

"Because I want to help the sick. I think that to me would be the deepest satisfaction life could afford."

"Your examination records do not parallel your ambition, and I am afraid you are going to flunk your final examination."

"What final examination?" he asked in surprise as it was then October.

"The one we all have to face on the Day of Judgment. Do you know the questions?"

"Never heard of them," he said curtly.

"Before the Judge Who never errs, you will be challenged with these words, 'I was hungry and you gave me to eat, thirsty and you gave me to drink, naked and you clothed me, sick and you visited me.' "

"Gee," he said impulsively, "a doctor ought to be right up among 'em at that—visiting the sick."

"Yes, but you won't be in that crowd," I continued, "unless you learn one thing—when you grind away at night at biology

or spend hours in the chem laboratory, you are visiting the sick, effectively if not affectively, and you have a right to demand a hearing on that score."

That June my young friend was fourth in his class.

In describing this third hunger I used the expression, "the captaincy of one's own soul." Most young people hunger for it, some give poetic expression to it, and not a few interpret it shamefully as meaning emancipation from all moral law. The spiritual captaincy of one's soul, as I see it, is achieved when love, not fear, dictates our loyalty to God's law. It was God's love after all that moved Him to impose upon us a moral law. Truth makes men free from error and superstition; love lifts us out of the servitude of fear.

Religion then may have a great deal to do in supplying life motives, but we must not forget that nothing is willed unless it is known. The National Conference of Church-Related Colleges exists because we believe that no education is complete which does not insure a positive attitude toward God and religion. This Conference represents those of divergent religious beliefs; and yet, I think we would here find amazing unanimity in *placing first things first*. We all believe that God is the term of man's existence, that there are norms of conduct sanctioned not only by human experience but by God Himself. And most of us are convinced that there is an intimate relationship between what a man believes and what he does. Otherwise why should the Church College exist? Consecrated to the proposition that the Christian Dispensation has the power to fill men's hearts with God, to uplift life, our colleges stand, not merely as emblems of generosity or sacrifice, but as a challenge to a changing world to orientate itself by unchanging spiritual ideals.

## CHRISTIANIZING HIGHER EDUCATION\*

C. C. SELECMAN

President, Southern Methodist University, Dallas, Texas

In recent months there have been growing up within me a protest and a conviction. As I have tried intelligently to observe the tendency of human affairs, social and economic, political and moral, there seems to be unmistakable evidence of the failure of our leaders, to use Walter Lippman's phrase, and of a slump in idealism as distinct and pathetic as the slump in prices. There are tragedies deeper than bankruptcy and unemployment. Intangible values have gone tumbling along with stocks and bonds. Our protest is directed against a crass materialism and an unreasoning partnership that has blundered blindly toward secondary objectives of questionable value. There has been a lamentable readiness to sacrifice principle upon the altar of expediency. This generation has all but lost its way in a wilderness of moral uncertainty, economic confusion and political strife.

Since 1918 the modern world, exhausted with excitement and bloodshed, has been trying to sell its birthright for a mess of pottage. Civilization has gone limping upon a wooden crutch. Petty issues have been exalted, mere things have been in the saddle, politicians and demagogues have usurped the places of patriots and statesmen. Financial wizards, so called, have been hooted off-stage, their masks torn, their gaudy costumes in pathetic disarray, and their fantastic castles tumbling about their ears in the presence of an amazed yet somewhat amused audience. Ex-kings are sawing wood, ex-financiers are standing in bread lines or seeking refuge in foreign cities, ex-mayors and ex-governors are reading employment columns in the newspapers, and ex-racketeers are wearing stripes. The ins are out and the outs are in, selfishness is playing artfully on both sides, and the Devil laughs out loud. All this we have witnessed with growing disgust and against these evil tendencies we earnestly protest.

\* A paper read at the annual meeting of the Council of Church Boards of Education held in Atlanta, Ga., Jan. 17, 1935.

Just what is to be the outcome if present tendencies are unchecked no one but a modern prophet of despair would venture to foretell.

Alongside this protest has come a conviction which may be stated as follows: if the modern world has lost its way, it is due largely in the economic field to the exaltation of the machine and the consequent degradation of the individual. In the social and moral field it is probably due to a kindred cause, an over emphasis upon the mechanical organization of social, political and educational life and the consequent neglect of the slow, patient processes of nature which underlie and sustain all true education and religion. In our modern haste to reach certain objectives, I fear we have depended far more upon the short method of organization than upon the patient training of the young to be good citizens of our state and nation and unselfish members of a well regulated social organism. To use Rabbi Silver's apt phrase, "We need not only knowledge, which is power, but wisdom, which is control."

The hope of our modern world lies in our young people. This generation of adults has made a miserable failure. We have plunged the world into war. We have piled up post-war fortunes, speeded up post-war profits, and stimulated post-war pleasures until the whole structure has fallen in confusion at our feet. We have been so busy building big barns and faring sumptuously that we have failed to see the pathetic physical and mental tragedy of the man with the machine, who now threatens to rise up and "shake the world with whirlwinds of rebellion." It has been aptly said that "The forces that make for intelligence in this country have outrun the forces that make for righteousness."

It is my conviction that we have the key to this complex problem. This key is education, which includes character training and the establishment of worthy moral attitudes. We have the weapons, but they are not material weapons; they are not "recking tube and iron shard"; they are intellectual, moral and spiritual. They are spirit and life. We must educate, not only in the interest of efficiency, but in the interest of culture, character, service and happiness.

Criminals can use the airplane, the radio, electricity and nitroglycerin. They can also use the new psychology and take advantage of legal technicalities and of corrupt officials. The science of Chemistry which is serving industry in a marvelous way has also put in human hands untold possibilities of destruction. In fact, for the first time in history *civilization has the power to commit suicide*. Some of our modern prophets regard the future with the most gloomy forebodings. Our hope lies in producing a new generation of sufficient character, wisdom and self-control to handle these explosives without self-destruction. To do this more emphasis must be placed upon truth, reverence, honesty, sympathy, brotherhood, social justice, and unselfish service.

It is fitting that we should renew our sense of obligation for the debt of education to religion. There is an unmistakable historical relationship. From the days of the ancient prophets and teachers who proclaimed that without vision the people perish, from the days when the Great Nazarene walked among men as a teacher and spoke as no man had ever spoken, religion has been the mother and guardian, the inspiration and guide of learning. Through centuries the church furnished a refuge for the scholar and was almost sole patron of education. Most of the ancient centers of learning, some of which remain to this day, were established and supported by religious leaders. America is no exception. In the early history of education in America the Christian motive was dominant. Practically all of our great historic colleges were fostered by the church.

We may question whether any individual can be rated as truly educated who has not received instruction in the history and literature of religion, without doubt the greatest intellectual, moral and political force that has wrought in the development of the human race. In the upward struggle of humanity, certain great cardinal principles of right and wrong have been established, and whether one regards these principles, which find their highest expression in the decalogue and the Sermon on the Mount, as a result of heavenly inspiration or as the essence of accumulated wisdom wrought out by human experience under the guidance of the Divine Spirit, they form a body of knowledge essential to the intellectual and moral progress of the individual and the race.

Modern scientists have discovered that there exists a small quantity of ozone in the realm of the stratosphere and that this ozone regulates the ultra-violet light, which in a mysterious way is necessary to the sustenance of our bones. Without this, all children would have rickets and human skeletons would crumble. Religion has supplied, and continues to supply, a mysterious moral element in human life without which men and women lose their ability to distinguish between right and wrong and to make wise moral choices, thereby becoming morally invertebrate.

It is of paramount importance that there should permeate our whole educational process reverence for and knowledge of religion. In great moral issues Christian attitudes should be encouraged. Respect for human life, private property and social justice should be inculcated by precept and example. If the human race is going to shake itself free from the great evils of war, drunkenness, and crime, and become a great noble brotherhood the foundations for a new heaven and a new earth must be laid in the heart of youth.

If it is asked how can these things be accomplished, or what shall we do in the face of these tragic conditions, I venture to suggest, in the language of William Lewis Poteet, "The Christian school is the center for the reorganization of society after the mind of Christ," and that the very crisis which we confront may be "the hour of aggressive strategy for Christian Education."

At any rate, this is no time to apologize or retreat from the field of training for well-defined objectives of Christian character and service. Alarming conditions that prevail should increase our faith in our mission and accent our appeal. For example, the increase in crime has stigmatized America as the most lawless nation on earth, one in which "life, body, and property are less secure than in any other civilized country in the world." Statistics released at the National Anti-Crime conference in Washington, D. C., October, 1933, reveal a horrible condition. It states that annually 12,000 are murdered, 3,000 kidnapped, 100,000 assaulted, and 50,000 are robbed in the United States, and 40,000 homes and other places are burglarized. "The annual murder rates have increased 350% since 1890." Our annual crime bill is thirteen billion dollars, "more than three times the cost of maintaining the federal government." The Conference

issued a statement that "today 120,000 crimson-handed assassins are roaming at large in this country," and that 400,000 citizens "make their living mostly through crime."

The decay of religion in the home, the spread of political corruption in municipal, state, and national life, the prevalence of tentative loosened moral standards, the shameful exposure of economic leaders who unblushingly confess that in a time of crisis they betrayed their trust and were governed by purely selfish motives—these and other considerations constitute a clarion call to our Christian churches to continue to hold the line along the entire front. An educated Christian leadership will provide the best possible means to rebuild society and furnish those fundamental elements without which the finest forces of civilization are pauperized.

In this emergency it would certainly be the part of wisdom for us as representatives of the church-related colleges to make diligent inquiry into our own problem and to become our own most scrutinizing critics. Are we functioning as effective Christian institutions, or have we yielded to pressure of one sort or another and become too much like the secular institutions about us which make no such appeals as we do and which do not accept such responsibilities? It may be that we should have been bold enough and sufficiently resourceful to formulate a philosophy of Christian education and base our program squarely upon it. Let us look at the situation from the standpoint of (1) faculty, (2) campus life, (3) courses of study.

If not the major consideration, at least one of the prime considerations is the personnel and spirit of the faculty. Are our faculties such as to give assurance to our constituency? It is certain that we cannot settle with our conscience without extreme care at this point. Knowledge can only be united to vital piety in personality. No set of by-laws, no formula of objectives printed in the catalogue, can atone for a teacher whose attitude toward the Church or religion is one of scorn or unconcern, or whose philosophy of life is not in harmony with Christian ethics or the Christian faith. Neither the zeal of the head of a department for a certain type of teacher from a certain institution, nor the fear of associations or agencies should move us to consent either to employ or retain a teacher whose deficiency at this

point is known to the campus and the outside world. Without violating the spirit of academic freedom, and without any trace of narrowness and bigotry, we should strive assiduously to secure men and women on our faculties who will minister to an intelligent Christian faith. The personality and view-point of the teacher is set forth in the words of President Coffman: "One may teach the multiplication table so that his students will be saints or sinners."

In this connection, I desire to quote from "The Effective Christian College," by Laird T. Hites, as follows:

"No man or woman should be permitted to instruct young men and women in Christian institutions who has not experienced deeply religious values. By this we do not mean that teachers should be preachers—probably most of them should not be. Nor should they be theologians, necessarily. Certainly they must not be (and seldom are) sanctimoniously super-pious brethren. But they should have a knowledge of the Christian faith and its meaning, and a profound, personal experience of religion. The teacher must reveal these values in his disposition, in his thinking, his teaching, in the whole scope of his life. Effective education in college, as well as in every other sphere, is "exposure to the best."

When we come to campus life, the problem is far more complex and more difficult. Are we too absorbed in teaching to tackle the task of developing Christian attitudes on the campus? What streams of influence play upon the young people in our colleges, hot and cold, high and low, faith and doubt, old and new, conservative and radical, peace and war, work and play, good and bad, heaven and hell! The classroom atmosphere, the dorm life, social sets and events, athletics, fraternities—shall these be left to chance, or shall they be inspired and at least remotely directed for their good? If directed, shall that function be delegated to a few specialists or experts, or shall faculty members, faculty wives, and faculty homes be at the disposal of the program?

When we approach the curricula, we are confronted with the question: Can we keep faith with standardizing agencies and yet incorporate sufficient training and instruction of a definitely Christian nature to justify the hope that we shall make a distinct contribution to the promotion of the whole program of Christian

education? It should be possible to make the department of religion, including instruction in Bible, religious education, and methods, fit as snugly into the educational problem of the local church as the department of education fits into the public school system. This can be done most satisfactorily in cooperation with the college or university church and other neighboring churches.

Hite, in "The Effective Christian College," suggests the following subjects from which the curriculum could be constructed: "The work would embrace four survey courses, each intended to orient students in an entire field of thought. These survey courses would be called:

For freshmen :		Hours
1. Religion and Life .....	3	
2. Education and Life .....	3	
For sophomores :		
1. Old Testament .....	4	
2. New Testament .....	4	
For juniors :		
1. Educational Functions of the Church.....	4	
2. Educational Program of the Church .....	4	
For seniors :		
1. Major Religions of the World .....	4	
2. Missionary Movements .....	4"	

In the same chapter the author suggests church school courses for college credit. For example, at the University of Chicago, such courses are offered on Sunday morning and nearly 100 students are enrolled. Similar plans are being developed in several other universities and colleges.

Bernard Iddings Bell, in his volume entitled, "Common Sense in Education," relates an interesting experiment in education and religion at St. Stephen's College of Columbia University. The faculty, he states, "became considerably distressed, not so much at the irreligion of the students as at the almost incredible ignorance both of those who professed religion and of those who did not profess it." He states that it was soon found that the real difficulty in correlating religion and learning lay in the fact that most of the students had no religion to relate. A course in

religion required of all freshmen was built up with the result that students "exhibited a respect for religion in the succeeding years which they never would have acquired had they not gained the impression thus early in their undergraduate days that religion is an intellectually interesting and respectable thing, quite as interesting and respectable as the science and philosophy which they are studying at the same time."

Finally, it goes without saying that the sympathetic attitude and intelligent cooperation of the administration are a necessary part of this program. If the President and the Board of Trustees are more interested in striking a popular chord, securing large gifts or promoting athletics, then the building of Christian character, a task which at best is beset by many difficulties, will be rendered well-nigh impossible.

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"*Planning the Good Life.*" H. H. Sweets, Presbyterian Committee of Publication, Richmond, Va., 1934, 274 pp. Price 50c, paper.

An orientation to life upon the basis of the Christian philosophy is the theme of "*Planning the Good Life.*" The spirit in which it is written indicates that the author understands and appreciates other philosophies. At the same time he points out their ineffectiveness for complete living. His chapter headings, "Seeking the Good Life," "The World We Live In," "Planning the Good Life," "The Pattern and Guide," "Social Groups," and "Reaching the Goal," show something of the scope of the book.

It is rich in quotations from men representing many professions through a long period of history. It is written by a mature Christian and will be of interest to those who have a good cultural background and some experience in Christian living. It could well be used in conservative student circles for collateral reading in courses in religion, philosophy and sociology, as well as for extra-curricular religious groups. If the more liberal are sufficiently broadminded, they could get much from Dr. Sweet's spirit and point of view.

MILDRED E. WINSTON.

## SERVING THE RELIGIOUS NEEDS OF STUDENTS IN AMERICAN COLLEGES

FRANK H. LEAVELL

Secretary, Department of Southern Baptist Student Work

It was Tennyson who wrote: "The old order changeth giving place to new. . . ." The principle which the poet was enunciating has been demonstrated in the leadership, or direction, of the student religious activities in America. Within the past two decades there has been a decided, nation-wide, shifting in the responsibility for such leadership. Various denominations, as such, have definitely assumed the task and have entered the field with denominationally planned approaches and with denominationally subsidized programs for their students groups on the various campuses, in the various states, and throughout the territory in which they operate.

It seems that the time came when delegated responsibility proved unsatisfactory. In their effort to serve more satisfactorily that sector of their young people the denominations secured more direct contact with the student element of their constituency. In the brief time period since this paper was requested a new survey was impossible, but some five years ago it was ascertained that at least a half dozen of the leading denominations, North and South, were each investing annually in student religious activity between seventy-five and one hundred thousand dollars. Considerable though this output has been some of the sanest denominational leaders believe that no investment in youth has been more profitable.

### DENOMINATIONAL LEADERSHIP ANALYZED

The project is successful and that is saying much. May we review it from three viewpoints, namely: from the standpoint of the *denomination*; from that of the *student*; from that of the *educational institutions*. In reviewing these we shall study especially the response that has come from each.

**THE DENOMINATION.** Denominational leaders began to realize twelve or fifteen years ago that some, even many, entirely too

many, of their college students were returning from college to the local church with spiritual zeal lessened, with religious enthusiasm chilled, with denominational loyalty dissipated, and with personal religious faith less secure than when they first went to college. The becoming attitude of such leaders was that which the old Psalmist evidently had towards the youth of his age when he cried: "Rid me and deliver me from the hands of strange children whose mouth speaketh vanity and whose right hand is the right hand of falsehood: That our sons may be as plants grown up in their youth, and that our daughters may be as cornerstones polished after the similitude of a palace." With such pride in, and ambition for the college students various denominations provided leadership and plans for a denominational approach to both church-related institutions and to institutions of all other affiliation.

**THE STUDENTS.** From the student group the response has been most often spontaneous and quite universal. It usually takes a college generation to initiate and develop a new idea or movement. Not so with this new emphasis. When the denominational program was prepared and presented it had its immediate appeal. It appealed to the identical loyalties which in the youth have been growing from childhood. It was the appeal of his own church, of his own people, of his own life habits. It had the appeal of both inheritance and environment. The student felt that he was still known, was still valued, was still wanted for a vital part in the program of the church and of the denomination of which he had been and then was a part.

**THE INSTITUTIONS.** The reception on the part of the educational institutions has been most interesting. There were two separate reactions. They require a bit of explanation. These institutions may be divided into two groups, church-related institutions and all others. These two general groups reacted differently. In the second group will be included tax-supported institutions, privately endowed schools, schools and colleges of other denominations, business colleges, hospitals, distinctly professional schools. Paradoxical as it may seem the first group—the church-related schools—responded less spontaneously, less universally, less enthusiastically than did those of the second.

You will permit me to speak momentarily of our Baptist schools in the South among which I have been privileged to work. But student workers of other denominations have testified that the same condition, position, and reaction are generally true with them and their church-related schools.

As a rule administrators of Baptist schools welcomed our efforts and our presence on the campus. But there was a different reaction from that of other campuses. This was much more marked in the earlier stages of the work than now. There was an assumption that the spiritual life of these schools was markedly better than that on other campuses. There was a satisfaction with the *status quo* which retarded more aggressive work. On the other hand, the students felt that it was a Baptist school; it was made so by the founders; it had always been so maintained by the administrators. They felt that they were there because it was a Baptist school. It followed in their thinking that they were not primarily responsible for the religious life. Contrasted with this, when the work was presented to students of other than Baptist schools such students felt that if anything was to be done they must do it. They were usually ready to go to it. They usually did so, and did so eagerly.

The Presidents of Baptist schools are usually most anxious for the religious emphasis to be stressed. It is an imperative part of the school's program. But the President himself cannot give it direction. Many demands and emergencies take his time. Usually he delegates someone to be the religious adviser. The one so delegated is usually a faculty member. That faculty member is a specialist in teaching. His specialty is not that of religious activity. Therefore it becomes with him a secondary consideration, his primary responsibility being the teaching task. The religious work thereby receives a secondary emphasis,—a primary interest of the college receives a secondary consideration. On the other hand, in the second group of schools this does not happen. When religious direction is provided it is provided as a first, primary responsibility, usually through a Student Religious Secretary.

Another angle of this consideration is the attitude of the pastor and church members in the location of the Baptist schools, and in the schools of the other group. The Baptist Pastor in a Bap-

tist school center does not assume it as his responsibility to provide religious leadership for the students. He waits, rightly so, to be even invited to take a part on the program of the school. In the centers of non-Christian schools the leadership of the religious life of the students falls first upon the local pastor. He assumes seriously the responsibility therefor. Seldom, if ever, does a pastor in a Baptist school center suggest providing religious leadership for students. Seldom, if ever, does a church in a Baptist school center contribute financially to the support of a religious leader for students. In centers of other than Baptist schools the pastor and the churches do very definitely make such provision for such leadership and they usually contribute thereto.

These generalizations have been mentioned to present properly the task of serving the religious needs of students. By no means do they prevail in all denominational schools. Further, they do not now prevail to so great an extent as in the earlier stages of our work. The response today is more nearly the same in all school centers. With the growth of the work on the local campuses, in the various states and throughout the South, these differences are rapidly disappearing.

#### SOME PRINCIPLES IN THE PROGRAM

For the most successful approach to a distinctly student religious program, that will adequately meet the needs of students, there are some principles to which there should be consistent conformity.

In this company of educators it is needless to suggest that students feel themselves to be a law unto themselves. They take liberties, assume attitudes, and act on presumptions that no other group would dare. There are those who tell us that the college student group is no different from any other sector of youth. They may not be, but they think that they are. And the Bible says something to the effect that "as a man thinketh in his heart so is he."

A STUDENT MOVEMENT. The first principle is that the students respond most satisfactorily when it is kept a student movement. That does not mean that adult leadership is divorced therefrom. It means rather that the students should be kept in the forefront.

Student ideas should be sought. Student opinions should be respected. Student initiative should be employed. Students should be invited to all program planning meetings. Student interpretations of the needs of the campuses should be incorporated in the programs.

May this principle be illustrated? In the promotion of one student program in the South the students who are elected to the position of State Presidents are brought to a central city each year to plan the year's activities. There are eighteen of these students. The meeting is expensive, but it pays. It keeps it a student movement. In this same program over a period of ten years there have been 121 annual student conferences or conventions. Some of these have had attendance running well into the thousands. No one except a college student has ever presided over any one of these 121 meetings. That helps to keep it a student movement.

By the observation of this principle the enthusiasm, the vigor, the freshness, the spontaneity, and the faith of youth is blended with the wisdom, judgment, poise and experience of those of more mature years. Such is a coveted ideal. With such co-operation it will not be a case of "you sit still while I instill" with older leadership predominant. On the other hand it will not be a case of "little adults must be seen and not heard" with youth leadership contending for the supremacy.

**GIVE THEM THE BEST.** The second principle to be maintained in serving the religious needs of students is their immediate response to the best. If they are given the best they in turn give their best. Further, if only the best is offered them the best type, or highest quality of characters, will respond. This principle should prevail whether it be in the realm of speakers for the programs, refreshments at their entertainments, programs for their execution, comforts in travel, literature for reading, paper upon which their literature is printed, or ink with which it is printed. The difference in the cost of one and of two colors of ink in printing literature is a good investment. Give them nothing with an apology. If necessary give them less, but give them the best. This principle applies with especial force in the realm of the leadership afforded them. This subject, however, will have special consideration later.

**STRESS THE FUNDAMENTALS.** The third principle that should be ever before us in serving the religious needs of college students is to consistently stress the eternal verities of God's Word. A decade of experience convinces this writer that students respond most enthusiastically, most appreciatively, and most dependably when the great issues of their program rest upon such foundations. If it is a religious need that is to be served then the remedy is religion. For us that means, of course, Christianity.

Student religious programs that reach out for and build primarily upon social issues, economic problems, racial studies, political debates, and other such by-products of Christian living and those that give such by-products undeserved emphasis, such student programs prove ephemeral and usually unsuccessful. Deep down in the soul of every Christian student there is a longing, a groping, a hungering, a pining for those eternal truths that penetrate and satisfy. Give religion to them with abiding assurance that it is what they need, and that it is what they really want. Religious leaders of youth should know better than the youth whom they lead what they really need and really want. It is an ill equipped leader of youth who does not know that what they ask for is not always what they really want.

#### SOME PHASES OF THE PROGRAM

There are certain phases of the program that will properly serve the religious needs of college students which deserve especial mention.

(1) In the first place such a program should be inseparably centered in the local church,—the church in the college center. It is in the local church that the student has had centered his pre-college religious experiences. It is in the local church that he is to center his post-college religious activities. It is logical that in the course of his college experiences the same should maintain. Other religious activities offered the college student should be unerringly related to the activities of the local church. There should be no break in the relationship of the student, nor in the loyalty of the student, to the local church. The local church is Christ's means and method for winning the world to Himself. The local church is the one divinely instituted organi-

zation. The local church therefore should have the preeminent emphasis in college days as in all other days. Allow a breach in such loyalty in the course of the college years and that breach will most likely extend into post-college life, if not throughout life.

Dogmatism should be avoided, but it can be most nearly approached in regard to the church relationship of students. The experiences of a decade have proved to many that the one wisest policy for students is for them to take their church letters and join outright the church, or a church, in the college center. Students are sufficiently old to understand the significance of it. They are no longer children. When such is done there is then no split loyalties, no divided devotion, no provocative excuses. The local church to the student is "My Church." It is with him "my pastor"; "my Sunday school class"; "my training department"; "my responsibilities"; and "my privileges." This suggestion springs not from prophecy nor from theory but from history. It works. It has worked. It is working.

(2) General meetings, conferences and conventions have a decided contribution to make to the program that is serving the religious need of students. Such meetings widen student acquaintances, afford encouraging exchange of ideas and plans for operation. Often they serve to widen horizons, to deepen conviction, and to discover life purposes. A tendency, or trend in promotion of such meetings is towards too frequent gatherings. That tendency can be avoided by the adoption of a definite program, or policy. The program with which it has been the privilege of the writer to work for a decade provides for annual state Baptist Conventions in eighteen states. Once each fourth year all of these eighteen conventions merge into one Southwide gathering. In October, 1934, in the city of Memphis, Tennessee, the third of these quadrennial meetings was held with a registered attendance of 1997 from outside of Memphis, while as many as five or six thousand attended some of the evening sessions.

(3) A summer assembly holds great benefit for students and should be included in the program that will properly serve the religious needs of students. The eighth such meeting of the above mentioned program was held in June, 1934, in the moun-

tains of North Carolina with a registered attendance of a few less than one thousand. This type of meeting serves a purpose that the convention, with its intense program, cannot serve. It lasts for ten days. Books are studied. Conferences are continued for days. Devotional life is developed. Life contacts are made. World characters prove themselves friendly with students. Holy zeal and consecrated enthusiasm are engendered and transmitted, through prayer life and directed activity, to the campuses in the fall. Such a summer assembly proves powerful and is indispensable.

(4) There are yet other phases of such a program that meets the peculiar needs of students. These may merely be mentioned here before passing to the last phase of this discussion. There should be days and weeks of special emphasis for annual observance. Some of these are STUDENT JOIN THE CHURCH DAY in the early fall when students are invited to unite with the local church; STUDENT EVANGELISTIC WEEK when students are united for a week in study and activity of winning the lost to Christ through the personal contact method; STUDENT VOCATIONAL EMPHASIS WEEK when a definite effort is made to analyze for students the need and necessity for vocational choice; STUDENT NIGHT AT CHRISTMAS when a program is given by students in the home church on the Sunday night after Christmas. These features have proved both popular and profitable.

#### LEADERSHIP FOR THE PROGRAM

It must be obvious that a program that will serve the religious needs of college students will not run of its own force. Furthermore, it must be equally obvious that such a program will seldom be properly promoted with only voluntary, or part-time, direction. Such a program demands leadership, able leadership, specialized leadership, professional leadership. Today most other major interests centering in the lives and activities of students have specialized leadership. If the spiritual interest is the greatest interest then such leadership in that realm is most essential.

Sometimes the question is asked, do we need such workers on the campuses of church-related schools? The answer is immediate. In many such schools such is a supreme need. If the

distinctive responsibility, purpose, and necessity for church-related schools, as compared with tax supported schools, is to turn out a superior spiritual, or religious, product this leadership is preeminently needed. It is trite to say, but it is as true as it is trite, that if such schools are to maintain they must produce personalities superior to those coming from the other schools. A superior spiritual product will result from a superior spiritual program,—a program brought home to the life of the individual student in a superior way. That cannot be done by chance. Such is seldom done through delegated responsibility, incidental direction, or secondary leadership. It can be done through properly trained leadership.

The solution is found in the full-time, fully-trained, fully-equipped STUDENT RELIGIOUS SECRETARY. On most campuses for men there will be found from one to four full-time athletic coaches. It is the responsibility of these men, primarily of the head coach, to discover the possibilities within the student body for teams of five, nine, and eleven. The athletic coach seeks to develop only a few, but he hopes to develop some to the proportions of "ALL AMERICAN." There is need for athletic coaches. There is greater need for spiritual coaches,—or as they are termed Student Religious Secretaries. Such workers should be employed with the understanding that they are to rank in the college family on a parity with faculty members. Such workers should be paid not less than the average salary paid to faculty members. His task is not only more important, but it is vastly more important if we value the spiritual above both the physical and the mental.

Finally, look at our question from a different angle. We have suffered a depression. At the bottom of the depression there has been grievous lapses of character. Character lapses have led to character collapses. America has not been producing characters to match her problems. A president of one of our largest universities recently said that there was not on the horizon of the world a single great character. There are few, if any. And an interesting observation is that those that are outstanding in the realm of religion are not the products of the Christian nations. Most appraisals say that Mr. Kagawa is the outstanding Christian of the world. Many say that Gandhi is demonstrating to the world the most remarkable example of Christian living inso-

much as he himself is not a Christian. Both of these characters are products of non-Christian nations. Why have we in America not had such characters emerging. It has been said, or rather asked, whether there has come from the campuses of America within the past forty years a single world character in religion. It challenges, if not staggers. America's greatest leaders have not been in the realm of religion. This we must change. This student movement is definitely in that direction.

The world is perplexed. Problems are paramount and they are legion. Men must come forth to match the problems. Human wisdom is insufficient. Divine wisdom must be tapped. Man's philosophy has failed. Christ's philosophy must be given a better chance. This can be done only through proper training, proper nurture, and proper culture of the rising generation. This company will agree that if such characters come at all, or when they come, they will emerge from the college campuses.

Have you stood on the dock at New York and witnessed the departure of the *Leviathan*, or other great ocean liner? Do you recall how the small tug boats, pygmies in comparison, attached themselves to the sides of the mammoth craft, and little by little, inch by inch, puff by puff, they together took it from the side of the dock out towards the ocean? When she was safely amidst the waves, sufficiently out beyond the traffic, with her prow towards foreign ports, the small tug boats dropped away, slipped back out of sight and were gone. The great boat had now found herself, her power was applied, her propellers were whirling and she was bound for another world. There is a lesson in it for us. We, the waning generation, educators, Christian educators if you please, must invest largely and dearly in the rising generation. They must be lifted and steered towards other ports, ports of noble Christian living and Christian planning. They must be started towards new and distant parts of national life, international good will, Christian brotherhood and kingdom realization.

## THE CHURCH-TRAINED YOUTH AT COLLEGE\*

G. MORRIS SMITH

President, Susquehanna University

Doubtless the question has frequently been raised as to how the student in college with a known religious background stands up in comparison with those with little or no discernible religious training. When it was suggested that I write briefly on this subject, it seemed perfectly clear to me that the case was all in favor of the church-trained youth. That was an instinctive reaction borne in upon me by my relations with a general student body made up of students of both types.

It occurred to me, however, that impulsive reactions are sometimes in error. I, therefore, called on a trusted senior and an administrative officer who has had extraordinary opportunity of knowing students to assist me in the study of our own student body. We felt that we wished to compare church-trained students with those on the campus showing a lack of religious background. Our effort was to compare them on four points, as follows: character, conduct, educational efficiency, and personality. Below follows a table which shows what we found:

### *Character*

Church Trained		Non-Church Trained
95%	A	85%
2½%	B	6%
2½%	C	9%

### *Conduct*

Church Trained		Non-Church Trained
83%	A	57%
12%	B	27%
5%	C	16%

\* Reprinted from *The Parish School*, December, 1934, by permission of the Editor and the Author.

*Educational Efficiency*

Church Trained		Non-Church Trained
35%	A	15%
50%	B	41%
15%	C	39%

*Personality*

Church Trained		Non-Church Trained
33%	A	10%
48%	B	58%
19%	C	32%

By "Church-trained" we refer to students, who, when they come to college, manifest evidences of previous affiliation with the church. By "Non-church-trained," we mean students who show little evidence of previous attachment to the church.

In the above chart A stands for very good, B for average, C for poor or delinquent. It is manifest that the church-trained student excels his brother of neglected religious training on all four counts. In character and conduct there is a high score on the part of the church-trained students. Both qualities arise very definitely out of religious training. Where we have good character we may expect correspondingly commendable conduct. In respect to educational efficiency and personality the church-trained student ranks much higher than the one whose religious life has been neglected. Religious people produce a greater number of scholarly students and a larger proportion of colorful personalities than do those where church training was absent. Delinquency and mediocrity are the results of the neglect of religious training. This is clearly evident from the relatively small percentage of A's scored by the non-religious students, and the greater number of C's registered by them in intellectual attainments and personal charm. But C means "poor" in quality.

Another point of interest to be gained from a close study of the chart is that intellectual attainment and attractive personality are not invariably found in students with a church-trained background. These are additional and extra gifts of God. For example, not all students good in character and deportment will

make able and attractive preachers. To qualify for this calling they need the extra gifts of intellectual ability and personality.

Apparently, also, those without religious training are sometimes gifted with intellectual insight and strength of personality, but not in as relatively large numbers as the church-trained students. One cannot help feeling, however, that this intellectual ability and personality sometimes found in non-religious student would be much greater than it is if these native endowments were nourished by the power of a religious faith. The bright and colorful young pagans would be marvelous beyond our imagination, if they had the additional enrichment of a true religious faith. Here lies the challenge of the unchurched student. See what he might become, if his God-given but not yet God-consecrated powers were dedicated to his Maker.

One thing that disturbs us as we make this study is that perhaps not more than half of the students who enter college seem to have brought any serious religious convictions with them from home. The religion of about half of the students who come to college seems rather superficial. They perhaps have gone to Sunday school or have attended the young people's meetings occasionally, but they seem not to have formed any great attachment to the stated worship services of the church. They have not attended the church services at home, and they do not in many cases suddenly become possessed with the desire to do so at college. Young people who rise late at home and fritter away their Sunday mornings reading the Sunday newspapers are likely to continue that practice at college. Here I give it as my personal conviction, arrived at from my observation in pastoral and academic work, that the most potent, because it is the most fundamental agency for the training of character, is the home. As the home goes, so goes the nation. The church, the Sunday school, and the Christian college, however great their contributions, cannot make up for deficiencies in the home. The thing par-excellence that makes religion real to the growing boy or girl is the demonstration of Christian faith and program by father and mother and brother and sisters. The home will always remain the best laboratory for the development of character. Hence, everyone who loves his country and his children should make it his first obligation to do all he can to strengthen

and Christianize the home. Students who enter college from homes that are genuinely Christian, in the great majority of cases, do not desert the faith of their fathers, but grow and develop from parental admonitions remembered as vividly and vitally as though they were given yesterday.

However, it is true that the Christian college, like the church, can do a great deal to develop faith and character in students. Its work for good is posited upon the desirability of throwing around our youth teachers who are at once intellectually alive and religiously true and vital. To find a faculty of interesting and able personalities who are both scholars and thorough Christians is no easy task. But no administration of a Christian college can be content unless it keeps continually before it the measurable fulfillment of this goal.

There can be no doubt that the church-related college has a distinct advantage over the state institution in the matter of the cultivation of the Christian faith. In many state institutions chapel is not required. Courses in the Bible, in Christian evidences, and in ethics are optional. In our Lutheran Church colleges these subjects may be required for graduation. I venture to say that when a new professor is called to a state institution, no questions are asked about the faith of the candidate. In a church college, on the other hand, this is a leading consideration in employing a faculty member.

I have great faith in the transforming power of a Christian college. The stabilizing influence of a Christian institution and its faculty, in giving to growing youth a sound supporting philosophy of life at the most crucial and dangerous period of their physical, mental, and spiritual development, is a power beyond our ability to assess. What can be more full of promise than a faculty of Christian men and women living for four years with a group of growing, changing students, ever seeking by the touch of a genuine spirit to lead them to a personal faith in Christ, and to a kind of community life where self is subordinated to the common good, and where there goes on continually a quest for the "more excellent way"? In realizing this noble conception of higher education, Christian, church-trained students play quite as important a part in regenerating student ideals and campus practices as do the professors. The students, as the receptive

field for the professor's sowing of the truth, turn out eventually to be the teacher's greatest force. They become missionaries on a thousand fields of the faith and life imparted to them by a Christian instructor. Undoubtedly the Christian college and the Christian home should be closely joined as co-operating agents, mutually preparing the youth of today for Christian citizenship.

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*What the Alumni Say of Guilford College*

"I am surprised at one thing which we hear at every alumni meeting which we visit. Dr. Milner and I have organized each one of these groups, and we sit back and listen for someone to say what we always hear said, namely: 'Guilford College throughout its history has been unique in the consecrated leaders who have by their presence at the college made rich the lives of generations of students; the college has never been without such leaders, and we as alumni still think of the college in terms of one or two or a few persons who touched us, as well as taught us.'"

Excerpt from letter by Clarence E. Tobias, Jr.,  
Sec. Guilford College.

*A Timely Action*

At the recent meeting of the Educational Association of the Methodist Episcopal Church in Atlanta, a paper was read describing present-day methods of soliciting students for colleges and universities. The facts were revealing and disturbing, and out of harmony with what one might expect in institutions related to the various Protestant denominations. As a result of the discussion which followed, there came a simple but significant resolution:

It is the sense of the Methodist Educational Association that all rebates in college fees be discontinued.

All church-related colleges should read and learn.

## THE PROGRAM OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION\*

W. R. KEDZIE

Congregational Education Society

Recent developments in Europe and especially in Germany have given abundant evidence of the peril in any system of regimented education. As far back as 1890, it is recorded that Emperor William II had the school teachers of the nation called together and instructed as to certain fundamental ideas that were to be taught the young of Germany, and the event of 1914 was the sequel. The war spirit in Germany was not a biological, but a social inheritance, the direct result of a carefully controlled system of education which in a generation or two changed the thinking of the German people, or so declares one of the best known educators in America. One of the leading citizens of the city of Chicago told me in his office a few days ago, that the recent developments in Germany had completely changed his point of view regarding the educational processes. He had become convinced, as he had not been heretofore, of the absolute necessity of maintaining in America a system of independent educational institutions, paralleling the system under state control.

There have been those who have been apprehensive of possible implications in the progress of events in America in recent months. When the nation even in an unprecedented emergency begins to subsidize privately controlled educational institutions, there are possible further complications of which we may well be forewarned.

"Christian Education is the cornerstone of Christian Civilization" is an inscription I read from the cornerstone of a little Southwestern college which I visited some time ago. I believe this to be true. I believe it so deeply that it seems to be that Christian higher education must be the greatest concern of the churches of America. In a democracy which is founded on the assumption that there is, or is to be, an intelligent citizenry,

\* The address of the president of the Council of Church Boards of Education.

education must obviously become a major interest in the state. The churches, however, are concerned in building not simply a democracy, but a Christian democracy. How is that to be accomplished, unless that democracy is bound together by the cornerstone of Christian education? As a matter of fact, Christian education has always been a major concern of the churches in America. Not even the vast missionary program has been more characteristic. Wherever missionaries have gone to establish permanent foundations, Christian schools and colleges have been promptly established and faithfully maintained. We have nowhere attempted to evangelize without fortifying our undertakings with adequate educational projects. At home as abroad, our religious program and our educational program have developed together. The laymen's appraisal of the foreign missionary program pointed out the fact that half of all the investment of the churches on the foreign field has been made in various aspects of Christian education, so important has it seemed from the missionary point of view. It is not less, but more important at home. The support of a Christian college at home is just as much a missionary investment as is the support of a Christian college in China or in India. I will go farther than that, and say that it is my firm conviction that the task of evangelizing the world would be forwarded more rapidly if a larger proportion of church funds could be invested in our church-related colleges.

One of the tragedies of our enterprise has been the tendency illustrated in many of the denominations composing this Council, for a college to deny its mother so soon as it comes to financial maturity. The colleges have been blamed for this, but I think the churches have been quite as much to blame. Instead of withdrawing into a critical attitude toward the successful colleges, had the churches really risen to the opportunity with increased financial backing, and real sympathetic cooperation, the story might have had another ending.

The Council of Church Boards of Education grew out of a profound sense on the part of denominational educational leaders, of the need of mutual advice and encouragement in the task of Christian education. They stated two fundamental principles which we reaffirm, as follows:

- I. "Religion is an essential part of education."
- II. "Education is necessary to the adequate achievement of the aims of the Christian Religion."

I think they were not interested in sectarian education merely, and certainly we are not. We are not trying to educate Congregationalists, Methodists or Presbyterians, but Christian men and women to be leaders not only in the pulpit but in the membership of our churches and in society at large. We do not believe there is such a thing as a Congregational chemistry, nor a Methodist mathematics; but we do believe there is such a thing as a Christian approach in the educational process, a theistic philosophy of education and of life, and that a nonsectarian but positive religious conviction is a prerequisite to the success of a teacher. We believe that the really sectarian colleges are those that by the nature of their establishment are compelled to omit definite religious instruction, as was stated so effectively by the former President of Ohio State University. How can education be other than sectarian, when it omits many of the most determining factors of human experience from its program? We believe what a former President of a great Western state University wrote in a personal letter, which is in my files—"Education without religion is incomplete."

It was because of this fundamental belief that the Council of Church Boards of Education organized the Association of American Colleges twenty-one years ago. This Association has been a great factor in Christianizing the educational process in this generation, and will continue to be in the years to come. The Council may be excused for a certain feeling of pride in the success of its child, and hereby offers the heartiest congratulation upon the attainment of the Association's majority. The Council hopes to continue in the future as in the past, the very closest relationship of mutual helpfulness with its daughter.

For the last three or four years the members of the Council have given much attention to the problem of reorganization for more efficient service. A plan for such reorganization is proposed today by the Executive Committee. It is believed this plan will greatly broaden the service rendered by the Council and make it one of the most important organizations in the field of education. The plan encompasses every phase of education

with which the church boards of education are concerned. It is proposed that there will be organized sections for the study of specific fields and problems, to include not only college works, but also junior colleges, secondary schools, and theological seminaries. There is planned an entirely new approach to the problem of church work among students, and the setting up of a unified program for the church boards, all of which are interested in this field, under a Commission of University Work, which will be an organic part of the Council.

A major development during the past year has been the establishment of the National Conference of Church-Related Colleges and its Commission on Church-Related Colleges, which becomes an integral part of the Council. A few years ago the Liberal Arts College Movement was established because it was felt by many that the Liberal Arts colleges needed a much more closely united approach to a common problem, and especially needed some organization to be the protagonist of these church related colleges. It soon became evident that the college department of the council was rendering a similar service and happily now these two groups are merged as the National Commission and it becomes the college department of the Council. At the same time the Conference retains its wider relationship including that with the Roman Catholic group of institutions. It is certainly a new day when Roman Catholic and Protestant educational leaders can face common problems in the finest spirit of cooperation.

Unless I fail in reading the signs of the times, there is a growing tendency toward functional unification of religious programs. It is to be expected that this tendency will assert itself in the field of Christian higher education. We are going to learn how to work together for common ends in specific situations, rather than to theorize about possible procedures of unification. Competition among church-related colleges, especially in the field of student recruiting, is getting too close to the scandalous to be comfortable, and the whole probem is being studied from many angles. That from the beginning the Council planned to study this phase of the problem, without assuming any authority in the matter, is shown by a resolution adopted August 23rd, 1916, and which is as follows:

"While the Council of Church Boards clearly recognizes and hereby reaffirms that it has no right or power to interfere with the internal management of colleges, or to determine for its constituent bodies any question concerning the continuance or rating of particular colleges or any change of relationship between or among existing colleges, yet there is a definite purpose of this Council, being a voluntary association of the official agencies of cooperating churches, so to study the whole field, developing the facts and presenting them to the Boards, and so to promote the spirit of Christian comity that the result will be the greater efficiency of the colleges and effective cooperation among the constituent Churches in the field of Christian education instead of apparent and sometimes real and wasteful competition."

To this end the Commission on Church-Related Colleges proposes to continue its program of regional conferences in which careful consideration can be had of the common problems of institutions within a given area. A remarkable and encouraging illustration of possible development in this field is afforded in this city of Atlanta, by Atlanta University. Here, three church related colleges—Morehouse, Spellman and Atlanta University—have by their own planning come together to form a great University for the colored race. Two other institutions have since related themselves to this project. The savings in operating expenses, and the great increase in efficiency as an educational enterprise, have been remarkable. It is now reported that another possible merger of this type is being explored. Another illustration is afforded by the fact that during this session, the executive officers of four boards will meet to begin the exploration of the possibility of a merger which if it can be consummated, will put the Christian Educational program of a great Northwestern area on an interdenominational basis. Our common purpose, and the possibility of greater efficiency of our work, as well as the economic pressure upon us, all indicate the wisdom of exploring such possibilities.

The Council is concerned not only with the problems of the church-related colleges, but quite as much with the problem of religious work among students, and with the state of religion of the college campus. Careful observers both in church-related colleges and in state universities tell me there is a new seriousness in evidence on the part of this generation of college students.

They are neither hostile nor indifferent to religion, in spite of the clamor to the contrary. They do not express their religious convictions in the same way that former generations did, but their interest is just as genuine. The approach, however, must be in the language with which students are now familiar. I quote a paragraph from an address given before one of our groups by President John S. Nollen, of Grinnell College, which is as follows:

"There is no place in the College for the now obsolete methods of Billy Sunday, or even of Dwight L. Moody, and the John R. Mott of forty years ago; nor do I see any hope in the refurbished, gold-plated, pussy-footing evangelism of the Buchmanites. The modern college student is rather scientific than metaphysical in his interests, he is suspicious of anything that appeals to his emotions (even the athletic pep meeting is being laughed out of existence) and he has a healthy contempt for anything he can characterize as bunk or hokum. Old phrases, old enthusiasms, old oratorical devices leave him cold. I remember one particularly disillusioning experience, with a Y. M. C. A. speaker who used to be a powerful influence with college students. I heard him when he spoke at Grinnell over thirty years ago, and he was then so effective that his address stuck in my memory. After an interval of twenty-five years he again addressed the Grinnell student body with identically the same speech—and it fell completely flat. He was bitter over his failure and charged it to lack of interest in the College. He was dead wrong; the failure was altogether his own fault. He himself had learned nothing and grown not an inch in twenty-five years, and it was impossible that he should appeal to young men and women who are alive to the problems and difficulties of the present day."

Now this Council of Church Boards of Education has a vital religious message, and it is our business to state the challenge of personal religion so that this student generation will not only understand what we are saying, but will respond to this challenge.

THE ANNUAL REPORT OF THE EXECUTIVE  
SECRETARY OF THE COUNCIL OF  
CHURCH BOARDS OF EDU-  
CATION FOR 1934

GOULD WICKEY

MAKING SPIRITUAL VALUES SUPREME

To the Members of the Council:

I have given as the subtitle to this report "Making Spiritual Values Supreme," for without the supremacy of such values, at least in the life of the Council, we could not have come through the year 1934 with the present optimism. The year started with the uncertainty of income, the resignations of two secretaries, and the indefiniteness of future program. The resignation of Mr. R. H. Leach was effective March 31 and of Dr. R. L. Kelly, June 30. The HANDBOOK which was to be off the press July 1st was delayed more than three months. The offer of the position of executive secretary to a prominent educator was not accepted. The work during July and August was left in the hands of President Kedzie and the treasurer, both of whom kept in close touch with matters. Dr. Kedzie deserves the special thanks of the Council for the large amount of time and thought he gave to the work.

On September 1st, at the request of the Council's executive committee and after receiving the approval of the Board of Education of the United Lutheran Church, Mr. Wickey agreed to direct the work until the annual meeting. The period, September to January, is generally the busiest of the year, requiring the setting up of the program for the annual meeting, the preparation of two issues of CHRISTIAN EDUCATION, the attention to subscriptions, and the closest touch with financial matters. The appearance of the HANDBOOK during this period caused an unusual amount of work.

To carry on successfully during this year of question-marks is in no small measure due to the excellent spirit manifested by the office secretaries and to the great loyalty and cooperation manifested by the constituent boards. Miss Anderson's work on

the HANDBOOK was of the highest grade and deserves special mention. To all I desire to express my personal, as well as official, appreciation and gratitude.

The purpose of this report is to give a general statement of work accomplished and also to indicate some problems of policy and program. Dr. R. L. Kelly, who served as the executive secretary from January 1st to June 30th, was asked and kindly consented to prepare a statement for that period. It is a pleasure to incorporate his report.

#### 1. THE REPORT OF DR. R. L. KELLY

"I am glad to respond to the request that I make a brief summary of the activities of the Council office for the first half of the year 1934.

"The follow-up of the St. Louis annual meeting was attended to; series of letters were sent as usual both to college secretaries and university secretaries; the correspondence was handled promptly; consultation and committee work, particularly in the Conference of Executives of Interdenominational Organizations, the Executive Committee of the Federal Council of Churches, the Committee on Financial and Fiduciary Matters and the National Conference of Jews and Christians, was given attention; the library, the subscription lists of CHRISTIAN EDUCATION, and general office work were handled by staff workers in approved fashion, often in consultation with the President or Treasurer, or both.

"The two most distinctive pieces of work had to do with the issuance of the February number of CHRISTIAN EDUCATION containing the report of the annual meeting, the copy being furnished for the most part by Secretary Stahr, and the HANDBOOK of CHRISTIAN EDUCATION for 1934 in which the Executive Secretary served as general editor in close consultation with Miss Anderson, Mrs. Tuma, and Dr. Wickey. Miss Anderson worked for months in executing the plans with her accustomed insight and painstaking care. For Miss Anderson and the writer, it was the third issue of the HANDBOOK and the experiences connected with past issues were drawn upon for guidance. Some methods of organizing the material used in the 1928 HANDBOOK and modified in the 1931 HANDBOOK were restored to that of 1934, as the

method of reporting the Religious Workers With Students. The list of Teachers of Bible, Religion and Religious Education is more comprehensive than ever before and includes colleges, junior colleges, teachers colleges, secondary schools, and theological schools. Quite a number of changes and developments in institutions since 1931 are reported including a number of mergers and closures, especially of junior colleges, the data having been given by the Board Secretaries. The total number of institutions listed is greater than before due chiefly to the inclusion in the Council membership of three new Boards.

"In the matter of setting up the statistical forms, the recommendations of the National Committee on Standard Reports for Institutions of Higher Learning were followed, the schedules having been approved in advance by the Chairman of the Committee, Mr. Lloyd Morey. The distribution of expenditures as outlined in the Morey report was adopted, several of its features having been anticipated in the 1931 HANDBOOK. In place of reporting 'Productive Funds' as in previous editions, 'Endowment' was substituted representing both productive and unproductive funds. Several economy measures were resorted to as in the matter of the more frequent use of smaller type, the omission of the section on Foundations and the severe curtailment of the list of Educational Associations.

"The source material for the make-up of the HANDBOOK has been scrupulously preserved and it is believed by the editors that the data presented in all cases will be found to be the data reported by our correspondents.

"As a final word may I say that it has been an inestimable privilege to be identified with the activities and destiny of the Council of Church Boards of Education, even from the day of its christening. The Council has freely afforded me the opportunity to evaluate, at least somewhat to my own satisfaction, some phases of the theory and practice of Christian education, and through the pages of the magazine, as well as in the classroom, the faculty room, the conference room, on the platform, and in the pulpit, to deliver the messages which have been given to me.

"I am more firm than ever before in my conviction that there can be no true education without true religion as a constant and permeating presence; that religion can no more be departmentalized nor propagated through coercive measures in institutions of

learning, than elsewhere in life; that just as religion is the leavening influence in the life of the individual person, and of the individual institution, the individuals and institutions thus surcharged have a sacred obligation in turn to keep in constant and helpful contact with other persons and institutions, that the magnetic influences shall have free play, that the larger lump shall be leavened.

"Historically and traditionally the church-related college occupies the central place of influence and power in American education. If this power does not slip out of the hands of these colleges, they may continue to be, in some sense, chosen instruments of God. Let them not hide their lamps under a bushel. Let them still maintain their leadership somewhat in the van. They cannot lead from the rear, nor in isolation. Much has been received by them; much should be given. They may have the equipment to exhibit the rich values of Christian neighborliness. Their motto might well be 'We—our neighbors as well as ourselves.'

"It is my hope and prayer that the new set-up for the Council, the new objectives and the new personnel may be led of God. Where He leads we may ever dare to follow."

## 2. CHRISTIAN HIGHER EDUCATION AND THE RADIO

In September, 1934, your secretary was informed of a hearing called by the Federal Communications Commission for the first week of October and was urged to represent the Council of Church Boards of Education. Inquiry revealed that the Protestant Church and her interests may not be represented. Communications were sent to the general secretaries of the constituent boards seeking advice. All who replied urged a strong presentation of our cause. At this same time the officers of the National Conference of Church-Related Colleges suggested that I represent that organization. Acting on this authority I requested and received a hearing on October 3rd.

After describing the agencies represented, I took the opportunity to present some propositions and suggestions as follows:

### *Some Propositions*

The first proposition is this: *The church-related college has a message and a program which are in the interest of public wel-*

*fare and are needed by the American people.* The Church college has a definite, positive, and constructive philosophy of life which enters into the very warp and woof of our culture and insures the conservation of those values without which our civilization cannot endure. It presents a reasonable basis for the belief in a personal God, asserts the reality and worth of the human spirit, proclaims a life plan which develops the sense of common interest, the spirit of cooperation, and the necessity of charity, and answers the ultimate of all life, Whither? Personalities, molded by such a philosophy of life, are the need of the hour.

Our second proposition is: *The radio is a significant medium for the transmission of this culture.* In connection with an editorial on President Roosevelt's recent broadcast, the *Evening Star* of Washington, D. C., in its issue of October 1st had these pertinent sentences: "Radio has a constructive social value. It must be added to the instruments of communication which bind society together, promote unity, disseminate knowledge. It is the latest of many inventions for the acceleration of the progress of civilization. With the art of writing, the printing press, the telegraph and the telephone, it marks another chapter in the gradual conquest of circumstance by human genius. It has become part of the picture of American civic life and its permanency definitely is assured."

The truth of this statement, the colleges have long ago recognized. Some of them were among the first to erect and maintain stations. Two years ago under the auspices of the Liberal Arts college movement, which has been succeeded by the National Conference of Church-Related Colleges, already referred to, a great national broadcast was held through the courtesy of the National Broadcasting Company. Among the speakers were Herbert Hoover, John S. Finley, and Robert Lincoln Kelly. Immediately after that program, special programs were broadcasted from numerous local centers throughout the country.

The third proposition is in the form of a confession: *The church-related colleges have no money for the erection of national broadcast facilities and for the employment of legal talent to protect their rights.* Some of our colleges are able to utilize the facilities of local broadcasting stations in a most limited way. Some of our colleges have lost stations, being unable to meet de-

mands placed upon them. Carthage College, where I was president for a few years, had one of the first stations in the whole Mississippi Valley. Today that college has no station of its own.

### *Some Suggestions*

To solve radio broadcasting is no simple problem. More is involved than the mere allotment of a percentage of time and/or a certain number of channels. The technicalities and the difficulties we would not attempt to discuss. It has been reported to me that the Federal Council of Churches of Christ in America through their Research Department has been making an extensive study of the whole radio problem, consuming a considerable portion of the time and attention of one person for nearly two years. In spite of the complexity of the whole problem we wish to submit a few suggestions for the consideration of the Federal Communications Commission:

1. *That the rights and privileges of existing educational stations should be protected.* For more than 200 years the church-related college has been one of the most distinctive American institutions. It has been a symbol and evidence of the American interest in education. *Any institution so much a part of American history cannot be lightly considered and its rights must be fully weighed.*
2. *That more radio broadcasting time be made available for religion and education.* The national broadcasts on Sundays by outstanding religious thinkers are appreciated, but they are not sufficient in light of the importance of religion and religious education. It may be that through the kindness and courtesy of the national chains more time would be allotted, especially during the week, to the causes of religion and education. If entertainment is necessary in connection with a national broadcast our a cappella choirs and our college bands, some of which have secured national and international reputations, will be able to supply all that may be demanded.
3. *That any plan and/or any legislation which is devised to clarify the present radio broadcasting situation should also take into consideration the problem of expending the radio facilities as cultural agencies.* We are merely at the beginning of an era in this matter. The plans of today must not neglect the possibilities of the future.

Members of the Commission, we believe that into your hands has been placed a tremendous responsibility: to solve the conflicts in the tangled web of radio broadcasting. At the same time you have the unusual opportunity of determining to a large degree the cultural factors which will mold the American mind of today and tomorrow through the radio. We have faith in your sincerity and we have hope for the soundness of your judgment. Into your hands we rest our case.

### 3. "ALL MUDDLED"

These words are the title to a brief syndicated newspaper article by Dr. Joseph Fort Newton, who quotes from a letter signed by two gifted girls. The phrase describes the mental and spiritual condition of these girls as well as the host of young people attending the colleges and universities of America. If the muddling starts it is usually in the high school period, when our youth stop praying, reading their Bibles, and attending church.

This situation offers a tremendous challenge to our pastors who serve in college and university centers. This Council must give to these workers the greatest assistance. While the various denominational boards of education will give the desirable support, there is a work which the Council can do and will be welcomed. This is evidenced by a letter received from the president of the Triennial Conference of Church Workers in Universities, the Rev. G. Eugene Durham, Methodist University Pastor at Cornell University:

"From the standpoint of the national officers I can assure you that we welcome the cooperation and suggestions of the Council of Church Boards of Education when it comes to the matter of setting up the triennial meeting. I feel sure that the same would apply to the regional officers. I shall be glad to pass along your offer."

Some directions in which the Council may render assistance are: in setting up the triennial and regional conferences, in organizing all church workers at universities and colleges throughout the country into regional conferences, and in bringing the prestige of the Council to bear on those institutions which do not secure any information regarding the religious status of students and who do not allow any religious approach to their campuses.

#### 4. LEADERS SEEKING LEADERSHIP

Dr. Kelly in his report, quoted above, very properly referred to "the central place of influence and power in American education" occupied by the church-related college, and challenged them not to "hide their lamps under a bushel" but to "maintain their leadership somewhat in the van." These words are appreciated.

One of the original objectives of this Council was "to strengthen the Christian college, to promote religious instruction therein, and to emphasize the permanent necessity of higher education under distinctly Christian auspices."

From this aim there dare be no wavering and towards this objective there must be increased endeavor. It is our firm conviction and measured judgment that this is a great moment for the church-related college. The forces of secularism, materialism and humanism have failed miserable to solve problems confronting the world. Repeatedly educators, statesmen, social workers, lawyers and other groups are confirming the view that the ultimate need is a change of life of the individual, that the church and its agencies are the only hope of a confused, changing, suffering, sorrowing, embittered world.

Here lies a special field of cooperation for the Christian forces of education in presenting a Christian philosophy of life and in molding a Christian leadership and citizenship. While the various denominations, through their respective colleges, will attack the enemy singly, yet in cooperation there will be increased strength. The growing denominationalism recognizes the permanent truths of evangelical Christianity without which the Church cannot and will not endure. The future cooperation of the denominations appears to be primarily through their official boards and agencies. The Council of Church Boards of Education can function effectively as a factor in promotion, publication, negotiation, and cooperation.

#### A FINAL WORD

Long ago the geographical frontier was conquered. Public lecturers, magazine writers, and commencement speakers have called our attention to other frontiers. It is now generally admitted, as Sir James Jeans has declared, that "scientific knowl-

edge is transmitted from one generation to another, while acquired characteristics are not. Thus, in respect to knowledge each generation stands on the shoulders of its predecessor, but in respect to human nature both stand on the same ground. These are hard facts which we cannot help or alter, and which—we may as well admit it—may wreck civilization.” This philosophical view is confirmed by Professor James H. Breasted of the University of Chicago in his recent address before the American Historical Society when he said “changes in man are appallingly slow. Each new generation starts from scratch.”

It would appear from the admissions of these two great scholars that education must join hands with evangelism. Too long have we implied that culture and conversion were in conflict. If human efforts are to have permanent and eternal results, we must have an educational evangelism and an evangelical education. Evangelism must not be connected with ignorance, and education must not be Christless. To make spiritual values supreme and permanent in the leadership of America, is the tremendous responsibility and the glorious opportunity of the Council of Church Boards of Education.

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## FEBRUARY

### A MONTH OF THE LARGER VISION

Sunday, February 10th—“Race Relations Sunday” sponsored by the Federal Council of Churches.

Sunday, February 17th—“Day of Prayer for Students” sponsored by the World’s Student Christian Federation.

Sunday, February 24th—“Brotherhood Day” sponsored by the National Conference of Jews and Christians.

## REPORT OF THE COLLEGE DEPARTMENT

To the Council of Church Boards of Education:

This will be the last report submitted from the College Department of the Council of Church Boards of Education as this department has been known. In the new organization of the Council of Church Boards of Education and the National Conference of Church-Related Colleges the College Department of the Council will function through the National Conference. However, since all those who served as members of the College Department are also members of the National Conference of Church-Related Colleges, the work that has been done by this Conference represents the interest and service of the College Department. Perhaps a few observations will be in order.

The original purpose of the founders of the Council of Church Boards of Education was chiefly to serve the interests of the Church-Related Colleges of America. In the early history of the Council work among students in non-Church-related institutions was introduced as an important objective. Hence, the Council developed a College Department and a University Department each being responsible for the lines of service just mentioned.

For many years the College Committee was charged with the responsibility of promoting the work of the Church-related College. More recently the College Committee has been known as the College Department. During the years 1932 and 1933 specific objectives were set forth by the College Department and meetings were held which resulted in the creation of a deeper interest on the part of the Council in the Church-related College.

This Department sought to work in harmony with the Liberal Arts College Movement and as a result of this cooperative effort the merging of this movement and the College Department into the National Conference of Church-Related Colleges was accomplished. This National Conference is directly and specifically related to the Council of Church Boards of Education.

As a result of this merger the Council of Church Boards of Education will continue to render its service through the University Department and the National Conference of Church-related Colleges. A Committee of Fifteen, known as the National Commission on Church-related Colleges, is charged with

the responsibility of promoting this particular phase of the Council's work. The Commission is composed of nine representatives from the Council, three from the National Conference and three from the Catholic group. The Chairman of this Commission is President H. M. Gage, of Coe College.

In view of the history just given it is evident that the College Department passes all of its functions and responsibilities over to the National Conference of Church-related Colleges. The Commission has already enterprised certain important phases of work.

Permit me to say in closing that never before in the history of America has there been such need for the Church-related College as there is today. The trend among the nations is toward dictatorship with standardized and regimented education. This means that the thought processes of a nation are largely under the control of an individual. The evil results of such control are evident in Russia, Germany, Italy, Japan and to a less degree in other nations of the world. The largest freedom is secured where the state and the Church work together in promoting the highest ideals of education. State institutions are necessary and render a vital service. The Church-related College is also necessary and serves to stimulate and inspire leaders in state and independent education. By this combination we should move in the direction of moral mathematics and spiritual ethics so that the on-coming generations of our youth shall be equipped in physical, mental and spiritual life for the heavy duties and responsibilities which they must face. Godless education is fraught with peril. Education according to the principles and teachings of Christ is the hope of the world.

Respectfully submitted,

Wm. F. QUILLIAN, *Chairman.*

## **REPORT OF THE CHAIRMAN OF THE NATIONAL CONFERENCE OF CHURCH-RELATED COLLEGES**

To the Council of Church Boards of Education:

At St. Louis, January 15, 1934, there was an important meeting of a Joint Committee representing the Council of Church Boards of Education, the Liberal Arts College Movement, and the Association of American Colleges. In the memorandum prepared for use of this committee it was pointed out that the founders of the CCBE and the AAC were chiefly devoted to serving church-related colleges. This unity of purpose was emphasized by a common administrative organization and equipment and by sharing expenses. However, the records of the two organizations show that they soon settled upon two distinct lines of service and interest. The AAC developed an expert and influential service to liberal arts colleges without respect to church relationship. Colleges, separate and university colleges, supported and were supported by the AAC which has deservedly won for itself a permanent place in American liberal arts education. The CCBE centered its attention on work for students in non-church-related institutions. In this field the Council did effective work. The success of Council and Association was doubtless due to the leadership of capable full-time secretaries. The original purpose to serve church-related colleges was not forgotten. It was not, however, effectively promoted because administrative organization and imperious duties assigned to personnel did not permit undivided attention to Christian education and church-relationship. The University Committee of the CCBE with the help of a paid secretary was able to function. The general interests of all liberal arts colleges under the long-continued attention of an able leader, who acted as secretary of Council and Association, were well served. The College Committee of the Council, being without a special secretary and meeting once or twice a year, could not function. In the course of time church-related colleges, the large group directly related to constituent members of the Council, became aware of the fact that their particular interests suffered from lack of special attention. Organization and not personnel was responsible.

In the situation, as it developed, the Liberal Arts College Movement met a surprisingly general and generous response. This Movement was, so to speak, "touched off" by a resolution presented to the association at its annual meeting in Washington in January, 1930. The following March in Chicago it was definitely organized. President A. N. Ward, of Western Maryland, was its leader. About two hundred colleges joined and paid dues of one hundred dollars. It managed a great national broadcast and originated regional conferences of church-related colleges. Its Bulletin, edited by B. Warren Brown, was the most effective college publicity ever published. It was designed to reach whole college constituencies. The affairs of the Movement were managed by an Executive Committee and a Committee of Fifteen which reported to the Movement annually.

The Movement was distinctly the expression of needs felt by church-related colleges. Its leaders early renounced a much advertised attempt to raise huge sums of money and centered on the important business of arousing the public to an interest in Christian education. Men responsible for the Movement had no pride of organization. They were devoted to a cause and felt that the Movement could serve their cause until a permanent organization could be devised. Therefore, the representatives of the LACM on the Joint Committee in St. Louis were ready to merge the Movement in an organization which would give promise of permanence and of effective service. They realized, too, the incidental advantage of elementing one large independent organization from the college world. Such a merging and simplification of organization was invited by the fact that the aims of the College Committee of the Council and the LACM were identical. Both Committee and the Movement had aims which could be served only by the AAC. There was never any question of withdrawing support from the Association.

On the day following the meeting of the Joint Committee representing the CCBE, the AAC and the LACM, there was a joint meeting of the Council and the Movement. The following resolution was adopted:

*Whereas, The aims of the College Department of the Council of Church Boards of Education and those of the Liberal Arts College Movement are practically identical, and,*

*Whereas*, there is a strong desire for a more effective agency by which the cause of the Church-related colleges shall directly and specifically be served;

*Therefore, be it Resolved*,

1. That the work of the College Department of the Council and of the Liberal Arts College Movement be merged as hereinafter provided, order to serve more effectively the specific interests of all church-related colleges.
2. That the service be under the general direction of a Committee numbering fifteen, its members to be elected at the annual meeting hereinafter provided, on nomination by the following groups:

Nine members (three of whom shall be college presidents) shall be nominated by the Council from its College Department.

Three members shall be nominated by the group of colleges now eligible to membership in the LACM, which are not related to the constituent Boards of the Council.

Three members shall be nominated by the Committee of Fifteen of the LACM, and hereafter by the Committee herein provided.

In making the nominations due care should be taken to secure as wide a distribution as possible of representation of the several groups and areas.

At the first meeting after election the members of the several groups should draw lots to determine who shall serve for one, who for two, and who for three years.

3. The Committee shall appoint from its members, a chairman, a vice-chairman, a recording secretary and a treasurer, who shall each serve for a term of one year.
4. The Committee shall elect for a term of not more than three years, a paid full-time or part-time Secretary, who shall serve under the direction of the Committee.
5. The Committee shall arrange for an annual meeting of all church-related Colleges interested in attending such a meeting, in connection with the annual meeting of the Council.
6. The expenses of the Committee shall be met as follows:  
Payment by each of the Constituent Boards of the Council, through the office of the Council, such amount per annum for each of the Liberal Arts Colleges related to said Board, as may be feasible and desirable.

Payment by each of such related colleges as participate in this project of an annual fee of \$25.00.

Payment direct to the Treasurer of the Committee by those colleges which are not related to such Boards and which participate in this project, of an annual fee of \$40.00.

7. This action to be effective upon favorable action by both the Council and LACM, in which case upon the organization of the Committee and the election of its paid secretary, the LACM shall turn over to such Committee all books and records which may be desired, and shall commit thereto the further promotion of those ideals and interests which it has cherished and sought to advance.

Pursuant to these resolutions an organization was effected in Pittsburgh, February 26, 1934. It was voted to adopt the name "National Commission on Church-Related Colleges." The Commission was constituted as follows: Executive Committee: H. M. Gage, Coe College, Chairman; Albert C. Fox, John Carroll University, Vice-Chairman; E. E. Rall, North Central College, Secretary; John E. Bradford, Board of Education of the United Presbyterian Church, Treasurer; William J. Davidson, Board of Education of the Methodist Episcopal Church. Other members of the Commission are: C. F. Carroll, University of San Francisco, San Francisco, California; Daniel M. Galliher, Providence College, Providence, Rhode Island; W. R. Kedzie, Congregational Education Society, Chicago, Illinois; G. L. Pritchard, Board of National Education, Disciples of Christ, Indianapolis, Indiana; William F. Quillian, Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee; Homer P. Rainey, Bucknell University, Lewisburg, Pennsylvania; Rees E. Tulloss, Wittenberg College, Springfield, Ohio; Charles J. Turck, Centre College, Danville, Kentucky; Gould Wickey, Board of Education, Lutheran Church, Washington, D. C.

Paragraph 6 of the Resolutions above was amended to provide that the membership fee be fixed for all colleges at \$25 a year. The Executive Committee was instructed to formulate the objectives of the Conference and was authorized to formulate a program. The Committee, therefore, met in Chicago, August 29, 1934, and adopted the following statement of Aims and Objectives; also a policy and program.

#### AIMS AND OBJECTIVES

1. To be an agency through which all liberal arts colleges in the United States directly or indirectly related to Christian churches may unite in one movement.

2. To give emphasis to the fundamental place of religion in education (especially at the college level), (a) in the formulation of a Christian philosophy of life, (b) in the development of Christian character in the individual, and (c) in the establishment of a Christian social order.
3. To point out and to stress the vital place the church-related college holds in American education.
4. To point out and stress the vital need for institutions free from complete control of the state, to permit free study, criticism, and experimentation in all fields of thought, scientific, economic, political, social, and religious.
5. To study and to promote as far as may be feasible coordination, cooperation, and consolidation within the group of church-related colleges.
6. To provide an effective and continuous program of publicity (a) setting forth clearly the philosophy and principles underlying the church-related college, and (b) stating adequately the obligations of the church-related college to and its claims upon the church, its youth, and the public.

#### POLICY AND PROGRAM

1. The closest cooperation with the various church educational organizations, specifically with the College Department of the Council of Church Boards of Education and the College Department of the National Catholic Educational Association. Continued cooperation with the Association of American Colleges.
2. The employment of a paid executive secretary.
3. Adequate publicity through a regularly issued and attractively printed journal.
4. A national conference held annually, preferably in conjunction with the Association of American Colleges and Council of Church Boards of Education.
5. Regional conferences as opportunities afford.

The chairman of the conference has addressed a letter to all church-related colleges in the country and a copy of the Aims and Objectives of the Conference has been distributed.

The Executive Committee of the Commission of the Conference has under consideration a plan whereby a professor in a recognized graduate school may be appointed or designated as an associate or assistant secretary of the Conference. Looking to the completion of some such arrangements preliminary negotiations have been instituted with a leading American University

which has indicated willingness to confer and to consider the possibilities of the plan. If such an arrangement can be made it would doubtless work to the mutual advantage of the University and the Church-related colleges of the country.

Under the original plan of organization the records and assets of the Liberal Arts College Movement are to be turned over to the National Conference of Church-related Colleges when a full-time secretary has been employed. Efforts have been made to secure a secretary and as this report is written there is some hope that a secretary may be in our service and the service of the Council during the coming year. A conservative appraisal of our present situation indicates that during the year the skeleton of an organization has been constructed. The organization as constructed is logical and provides a means for effective service. It remains now for those who believe in the Church-related college to breathe into that organization the breath of life and make it effective in the service of a great cause.

H. M. GAGE, *Chairman.*

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"Strictly speaking, no scientific explanation is ultimate. We try to bring a new phenomenon into association with that with which we have already become familiar. But being familiar with a thing does not mean that we understand it. If we explain the crash of a tree by a lightning stroke, it does not mean that we understand all about electricity."—Oliver Lodge, *Century Magazine*, 117: 263.

"The vision of science outstripping morality and reenforcing the latent savagery of the civilized with a power of destruction unknown to savages, is, it must be admitted, the most appalling that presents itself to the modern mind."—J. A. Spender, quoted in *Living Age* 326: 77.

"A mechanistic evolution, a materialistic neurology, and a behavioristic psychology, consistently thought out, are quite incompatible with anything that can honestly be called religion. To teach them on the same campus would be, to those who think, a jest, and, to those who feel, a tragedy. The attempts at reconciliation, sincere or insincere, are familiar to us all."—Paul Shorey, *Atlantic*, 142: 479.

## REPORT OF THE UNIVERSITY DEPARTMENT THE STRATEGIC MILLION

To the Council of Church Boards of Education:

From the very beginning of the Christian era the world has always looked into the face of the Church and said, "If you want to converse with me and advance your cause in my sphere you will have to come where I am and speak my language. I talk in no defiant mood. I only give you a calm statement of objective fact. Whatever you have of values for me will have to be defined in the thought forms, symbols and terminology used by, and understandable to, man." And the church, when at her best, has always responded to this challenge. At the very outset the author of the fourth Gospel recast the unchangeable riches of Christ in the concepts of Greek philosophy, the Logos doctrine. A study of the renaissance of art in the fifteenth century shows its impact on Christian thought and life. Another challenge came in the realm of morals with the reformation of religion in the sixteenth century. Then came the rise of science in the seventeenth, and the promotion of democracy in the eighteenth and nineteenth centuries. We move swiftly into the twentieth century and ask, what is to be the character of its outstanding challenge to the cause of Christ and his church?

To give one answer to that question let me remind you that we have seen our college and university enrollment increase from about 22,600 to about 1,000,000 during the period 1900 to 1935. This enormous student body has been well called "The Strategic Million." These students are strategic for the simple reason that they are to guide the forces that make the world what it is to be. Here are the leaders of tomorrow in our political, professional, industrial, and business life. They are part of this world which still says to the church, "If you want to converse with me and advance your cause in my sphere you will have to come where I am and speak my language."

About one half of "The Strategic Million" is found in our state universities. It is this group that stands as a new challenge to the religious leadership of America. The gates of these institutions stand wide open before the church. Let us enter

and leave behind us on the outside all forms of obscurantism, dogmatism and narrow sectarianism. Let us enter and take with us a living Christ and a creative faith.

During the year just closed your University Committee was forced, by conditions which none of us had power to control, to reduce its program in the University field. Throughout the year we have had to do without a secretary. This has been especially unfortunate in a year in which so much that is significant in university life is transpiring. Never before in the history of these tax-supported schools have administrators shown so much appreciation of the essential place of religion in education. It is doubtful if students have ever shown so much serious and worthwhile concern for social betterment as the undergraduates of our day. And underneath these interests in the ills of society is a new wistfulness and soul hunger both among students and faculty. Then there is the emergence in different parts of the country of a desire for a student Christian movement which will be vital, inclusive and unified.

At its last meeting your Committee declared a policy with reference to this new Student Christian Movement as follows:

1. We approve the idea of a Student Christian Movement in the interest of a cooperative program for students.
2. We offer the help of the members of the Department to serve on committees and as members of the staffs of the developing Student Christian Movement in the several regions.
3. We approve the participation of members of the Department in the national Consultation Commission which is studying possibilities of greater unity in student work.
4. We suggest the value of occasional consultations on the part of the new national secretaries of the Y. M. C. A. and Y. W. C. A. and of members of the University Department, particularly with reference to possible cooperation in elements of program.
5. We express our interest in having such groups related to the World Student Christian Federation.
6. We commit ourselves to the task of developing a national program for students joining in the new interdenominational program, "Christian Youth Building A New World."

What of tomorrow? It is the judgment of your chairman that a forward-looking policy and program of Christian work at our

state universities waits upon the employment of a full-time secretary. It is true that all our cooperative centers have been held intact. But it is also true that many institutions are without any adequate religious ministry. If we have so little prophetic insight as not to see the implications of the state university for our social destiny perhaps we may be moved to concern if we are reminded that the issue is our own sons and daughters. A solemn and sacred obligation rests upon the Council of Church Boards of Education to see that "The Strategic Million" is won to Christ and his cause.

Respectfully submitted,

WM. LINDSAY YOUNG.

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## THE REPORT OF THE TREASURER FOR THE YEAR 1934

To The Council of Church Boards of Education:

It is a pleasure to present for your information and the official records of the Council exhibits from the Auditor's Report of the financial transactions for the year 1934 and of our financial status, December 31, 1934.

### EXHIBIT I. STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance in Bank—January 1, 1934 .....	\$ 797.61
Balance—Petty Cash on Hand .....	21.70
	\$ 819.31

#### *Receipts:*

Christian Education .....	\$1,802.87
Constituent Boards of Education .....	7,495.22
Handbook Advertising .....	178.25
Sale of Furniture .....	85.00
Miscellaneous .....	2.35
Total Receipts .....	9,563.69
Total Available .....	\$10,383.00

#### *Disbursements:*

Administration and Promotion .....	\$2,754.61
College .....	965.12
University .....	1,273.62
Christian Education .....	933.12
Handbook .....	4,185.52
Total Disbursements .....	10,111.99
Balance on Hand—December 31, 1934 .....	\$ 271.01
Petty Cash on Hand .....	\$ 25.00
Cash in Bank .....	246.01
	\$ 271.01

## CHRISTIAN EDUCATION

## EXHIBIT II. CASH DISBURSEMENTS ANALYSIS

	Total	Administra- tion and Promotion	College	University	Christian Education	Handbook
Annual Meeting ....\$	171.64	\$ 82.44	....	\$ 89.20	....	....
Advertising .....	24.25	....	....	....	....	\$ 24.25
Auditing .....	25.00	25.00	....	....	....	....
Insurance .....	31.40	31.40	....	....	....	....
Tax on Checks .....	59.87	59.87	....	....	....	....
Postage and Mail- ing .....	234.88	13.84	\$ 10.58	9.58	\$ 25.88	175.00
Printing .....	2,888.47	....	....	....	907.24	1,981.23
Publicity .....	135.20	....	....	....	....	135.20
Rent .....	533.28	375.00	79.14	79.14	....	....
Salaries .....	5,322.78	1,904.83	802.15	848.86	....	1,766.94
Services .....	81.51	38.26	1.56	5.50	....	36.19
Stationery .....	80.63	18.50	5.07	5.06	....	52.00
Supplies .....	38.53	25.68	4.93	4.92	....	3.00
Telephone and Telegraph .....	68.56	47.69	.45	8.71	....	11.71
Travel .....	165.99	132.10	11.24	22.65	....	....
Conference of Church-related Colleges .....	50.00	....	50.00	....	....	....
Hazen Foundation	200.00	....	....	200.00	....	....
Total .....	\$10,111.99	\$2,754.61	\$965.12	\$1,273.62	\$933.12	\$4,185.52

## EXHIBIT III. CASH RECEIVED FROM CONSTITUENT BOARDS

Northern Baptist Convention .....	\$ 812.50
Southern Baptist Convention .....	....
Church of the Brethren .....	....
Congregational Education Society .....	687.50
Disciples of Christ .....	50.00
Evangelical Church .....	50.00
Five Years Meeting of Friends .....	300.00
Mennonite Church of North America .....	25.00
African Methodist Episcopal Zion Church .....	50.00
Methodist Episcopal Church .....	1,300.00
Methodist Episcopal Church South .....	616.72
Methodist Protestant Church .....	25.00
Moravian Church in America .....	....
Norwegian Lutheran Church in America .....	100.00
Presbyterian Church in the United States .....	400.00

## REPORT OF THE TREASURER

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Presbyterian Church in the U. S. A.	2,000.00
Protestant Episcopal Church	.....
Reformed Church in America	360.00
Reformed Church in the United States	100.00
Seventh Day Baptist Education Society	6.00
United Brethren in Christ	50.00
United Lutheran Church in America	312.50
United Presbyterian Church	250.00
	_____
	\$7,495.22

EXHIBIT IV. STATEMENT OF FINANCIAL CONDITION,  
DECEMBER 31, 1934

175.00	Net Cash on hand and in bank	\$ 271.01
981.23	Office Furniture and Fixtures:	
135.20	Balance—January 1, 1934	\$1,436.84
.....	Less: Depreciation—10% for year	143.68
766.94		_____
36.19		\$1,293.16
52.00	Less: Furniture Sold	85.00 1,208.16
3.00		_____
11.71	Net Worth	\$1,479.17

We hereby certify that the annexed statement of receipts and disbursements for the year beginning January 1, 1934, and ending December 31, 1934, is correct and true, and that the statement of financial condition is in our opinion a true statement of the financial condition of the Council of Church Boards of Education as of December 31, 1934.

Signed: TAIT, WALKER AND BAKER

By ROBERT L. WELLER,

*Certified Public Accountant.*

The loyalty of the constituent boards is to be highly commended. The uncertainty with which the year started was transformed into assurance as the year progressed.

Respectfully submitted,

Signed: GOULD WICKEY,

*Treasurer.*

## THE PROCEEDINGS OF ANNUAL MEETINGS JANUARY 16, 1935

### THE TWENTY-FOURTH ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

#### *First Session*

The Council of Church Boards of Education met in annual session at the Atlanta Biltmore Hotel, Atlanta, Ga., on Wednesday, January 16, at 9:30 A. M. The President, Dr. W. R. Kedzie, presided. The opening devotions were conducted by Dr. J. I. Baugher, Secretary of the Board of Education of the Church of the Brethren.

VOTED, That the minutes of the last annual meeting be approved, as circulated.

The President announced the following committee appointments:

*Committee on Nominations:* Drs. Rall, Padelford, Pritchard, Davidson, Deever.

*Committee on Budget:* Drs. Brown, Bradford, Preus.

*Committee on Findings:* Drs. Robinson, Sweets, Binford, Stephenson.

The following actions taken by the Executive Committee during the year were called to the attention of the Council by the Secretary:

a) *Meeting held on January 17, 1934*

The naming of nine representatives of the Council to serve on the Committee of Fifteen, as follows: Secretaries Quillian, Bradford, Wickey, Kedzie, Davidson, Pritchard; Presidents Rall, Rainey, and Omwake.

b) *Meeting held on February 27, 1934*

- 1) VOTED, not to fill the position vacated by Mr. Leach.
- 2) Election to membership in the Council of Church Boards of Education of the Board of Education of the African M. E. Zion Church.

c) *Meeting held on June 15, 1934*

- 1) VOTED, to move headquarters from New York City to Washington, D. C.

2) VOTED, to discharge the three members of the joint committee of six and to authorize the President and incoming Executive Secretary to function in matters of joint relationship with the Association of American Colleges.

d) *Meeting held on August 30, 1934*

VOTED, to request Dr. Wickey to serve as Acting Executive Secretary.

VOTED, that these actions be approved by the Council.

The annual address of the President of the Council was delivered by Dr. W. R. Kedzie. IT WAS VOTED, that the address be published in *CHRISTIAN EDUCATION*.

The annual report of the Treasurer, Dr. Gould Wickey, was presented as audited by Tait, Walker and Baker, Accountants and Auditors.

VOTED, that the Council express appreciation to Dr. Wickey for the excellent work rendered, both as Treasurer and as Acting Executive Secretary.

VOTED, that the Treasurer's report be accepted as audited.

A special recommendation to the Council from the Executive Committee, embodied in an action taken at a meeting of the Committee held in Chicago on December 28 was then taken up. The Secretary read the following excerpt from the minutes of the December 28 meeting:

"It was then moved and carried unanimously that the Executive Committee of the Council of Church Boards of Education recommend to the said Council at its next meeting that Dr. Gould Wickey be elected Executive Secretary of the Council for the year 1935."

Dr. H. M. Robinson was recognized and presented an explanatory statement in behalf of the Executive Committee, outlining the possible program of activities of the Executive Secretary and reported the action taken by the Executive Committee at the meeting held on January 15th concerning the salary of the General Secretary, namely that it be at the rate of \$2400 a year if the income allows.

IT WAS VOTED that Dr. Wickey be elected General Secretary at the salary recommended by the Executive Committee.

Drs. Robinson and Davidson escorted Dr. Wickey to the platform, after which Dr. Wickey made a brief statement of purpose.

Reports were received from the College and University Departments and ordered filed. President H. M. Gage of Coe College reported at length for the National Conference on Church-related Colleges, stating that concurrent action would be taken with regard to the election of Dr. Wickey as general secretary.

Dr. H. M. Robinson reported as a representative of the International Council of Religious Education, pointing out fields of common interest and concern. The General Secretary was authorized to give every possible cooperation to the International Council, especially in making a study of the fields of activity of State-wide organizations.

Much interest was manifested in the Annual Report of the Executive Secretary Dr. Gould Wickey, under the title, "Making Spiritual Values Supreme," which included a statement from Dr. Robert L. Kelly for the portion of the year during which he served as executive secretary.

The Council then proceeded to give consideration to the proposed reorganization, as recommended in an action by the Executive Committee on August 30, 1934.

#### *Afternoon Session*

The opening devotions were conducted by Dr. Cullom of the Southern Baptist Convention.

Pursuant to the order of the day, an address was delivered by President W. G. Spencer, Franklin College, Franklin, Indiana, entitled: "The Church-Related College, A Public Servant." This was followed by an address by Dr. Frank H. Leavell of the Southern Baptist Convention, Nashville, Tenn., entitled, "Serving the Religious Needs of Students in American Colleges." In the absence of President C. C. Selecman of the Southern Methodist University, Dallas, Texas, a paper written by him on the subject, "Christianizing Higher Education," was read by Dr. W. F. Quillian.

After continued consideration and some amendment, the plan of reorganization was adopted as a whole, the roll being called by Boards. There were no dissenting votes.

Chairman Rall of the Nominating Committee presented the report of nominations for the year 1935:

President: Dr. W. F. Quillian.

Vice-President: Dr. H. M. Robinson.

Secretary: Dr. F. W. Stephenson.

Treasurer: Dr. H. I. Stahr.

Additional Members of the Executive Committee: Dr. F. C. Eiselin, Dr. W. R. Kedzie, The Chairman, the National Commission on Church-related Colleges, and the Chairman, the National Commission on University Work.

General Secretary: Dr. Gould Wickey.

Representatives on Commission on Church-related Colleges: To serve for three years: Dr. W. J. Davidson, Dr. H. H. Sweets, President G. L. Omwake. To serve for two years (Dr. Wickey's unexpired term): Dr. F. H. Leavell.

The secretary cast the unanimous vote of the Council for the nominees.

Dr. Quillian was escorted to the chair as the new President of the Council and addressed the Council briefly.

IT WAS VOTED, That the Council of Church Boards of Education approves Dr. Wickey's presentation of our cause before the Federal Communications Commission, and calls upon the Federal Communications Commission to arrange for the use of the radio as a cultural agency.

A special vote of appreciation was expressed to Dr. Kedzie for his services during the past year.

Dr. John C. Austin of Georgetown College presented resolutions from the Baptist College President's Association, urging that public institutions of learning, publicly supported, privately controlled but non-profit making, should enjoy the same privileges of borrowing from the Federal Government as are enjoyed by State and Municipal tax-supported institutions of learning, and suggesting that the Council take similar action. It was voted that action be referred to the joint meeting to be held in the evening with the National Conference of Church-related Colleges.

The report of the Budget Committee was presented by the chairman, Dr. W. D. Brown as follows:

#### REPORT OF THE BUDGET COMMITTEE

To the Council of Church Boards of Education,

Your Budget Committee begs leave to report as follows:

Budget making has been a comparatively easy task this year. Several reasons may be assigned for this situation.

First of all, the strain of a constantly decreasing income has been lessened to a very appreciable degree. The expected income of the Council from the constituent boards has apparently been stabilized—a condition quite different than that of the last two years. The projected reorganization of the Council and the improvement manifest almost everywhere seem to have worked toward an upward turn in the receipts of this organization. We congratulate this Council that this upward turn seems to be an established fact.

Our task has been made easier also by the very adequate and complete data which have been prepared for use by our efficient Treasurer and now General Secretary of this Council. Your Committee would express its appreciation and that of the Council to Dr. Wickey not only for his efficient handling of Council finances during this last year but also for his assistance to your Committee, which has made it possible for us to present for this Council this year what does not seem possible for the national government, *viz.*, a balanced budget.

#### BUDGET

Expected receipts from constituent boards .....	\$7,500.00
<b>Expenditures:</b>	
Salary of General Secretary .....	\$2,400.00
Secretarial assistance .....	2,600.00
Rent .....	960.00
Office expenses .....	500.00
Travel .....	500.00
Postage and printing .....	125.00
Office equipment .....	165.00
Treasurer's bond .....	25.00
Auditor .....	25.00
	\$7,400.00
Estimated balance .....	\$ 100.00

Respectfully submitted,

JOHN E. BRADFORD  
J. C. K. PREUS  
W. D. BROWN, *Chairman.*

IT WAS VOTED That the report of the Budget Committee be adopted.

The Council adjourned at 5:00 P. M., being led in the closing prayer by President Raymond of Defiance College.

Signed: HENRY I. STAHR, *Secretary.*

ANNUAL BUSINESS MEETING OF THE NATIONAL CONFERENCE  
OF CHURCH-RELATED COLLEGES

BILTMORE HOTEL, ATLANTA, GEORGIA, JANUARY 16, 1935,  
10 P.M.

Following the joint session with the Council of Church Boards of Education at 7:30 P.M., a business meeting of the National Conference of Church-Related Colleges was held.

The session was called to order by President Gage who made a brief statement concerning the work of the National Commission and Conference.

The Secretary reviewed the work of the Commission during this year, reporting three meetings of the Commission and five meetings of the Executive Committee, submitting the list of present members, fifty-five in number, and the leaflet, "Aims and Objectives and A Program of Action."

Dr. J. S. Bradford presented his report as treasurer. Dr. Pritchard presented the report of the auditors, indicating that the treasurer's accounts were found correct. On motion both reports were adopted.

On behalf of the National Commission on Church-Related Colleges, the secretary reported the nomination of Dr. Gould Wickey, of Washington, D. C., as part-time General Secretary to serve the Commission on Church-Related Colleges and the Council of Church Boards of Education jointly and the recommendation of an appropriation of six hundred dollars (\$600.00) toward his salary for the coming year. On motion the same was approved.

The secretary reported the resignation of Dr. Wickey from the Commission, and the death of Father Fox and of Father Carroll during the past year. The secretary reported that the terms of office of four members have expired: Drs. Kedzie, Davidson, Omwake, and Tulloss.

The secretary reported the following nominations for membership on the Commission:

(a) By the Council—

To serve three years:

President G. L. Omwake, Ursinus College.

Dr. H. H. Sweets, Board of Christian Education, Presbyterian Church, U. S.

Dr. W. J. Davidson, Board of Christian Education, Methodist Episcopal Church, U. S. A.

To serve two years (completing unexpired term of Dr. Wickey) :

Dr. Frank H. Leavell, Southern Baptist Convention.

(b) By the Commission—

To serve three years:

President R. E. Tulloss, Wittenberg College.

Dr. D. M. O'Connell, Loyola University.

To serve one year (unexpired term of Father Fox) :

Dr. W. F. Cunningham, Notre Dame University.

On motion the above nominations were approved and the persons elected to the Commission. (Dr. D. M. O'Connell resigned under date of January 19, 1935.)

At this point Dr. F. M. Robinson, Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., was called upon for a statement concerning the reorganization of the C. C. B. E. and its relation to the Commission and Conference of Church-Related Colleges.

Dr. Quillian, newly-elected president of the C. C. B. E., spoke briefly, pledging his cooperation and support.

Dr. John C. Austin, Vice President of Georgetown College, presented a resolution concerning the accordng of equal privileges to church-related colleges in securing loans from the Federal Government with those enjoyed by state and municipal universities. On motion this was referred to the Commission with instruction to devise such means as it could to further the objects of the resolution.

Adjourned.

E. E. RALL, *Secretary*

STATEMENT OF TREASURER  
NATIONAL CONFERENCE OF CHURCH-RELATED COLLEGES  
For period ending December 31, 1934

RECEIPTS

Dues .....	\$1,275.00
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Council of Church Boards of Education .....	50.00
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Total Receipts .....	\$1,325.00
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**EXPENDITURES**

Council of Church Boards of Education (on account of CHRISTIAN EDUCATION)	\$ 400.00
Travel .....	121.62
Printing	
Stationery .....	\$35.75
Programs .....	15.50
	_____
51.25	
Postage .....	32.83
Telephone and Telegraph .....	12.65
Paper and Other Supplies .....	5.10
Clerical Services .....	25.00
	_____
	\$ 648.45
Exchange on Checks .....	2.15
Other Bank Charges .....	.26
	_____
Total Expenditures .....	\$ 650.86
	_____
Balance .....	\$ 674.19
Outstanding Checks .....	180.64
	_____
Balance, as per Statement "Northern Trust Company"—Dec. 31, 1934 .....	\$854.78
Received January 1, 1935, to January 12	
Dues .....	\$100.00

## Outline of a **UNIT OF BIBLE STUDY**

The attention of teachers in Departments of Bible and Religious Education is called to the pamphlet containing the new Outline of a Unit of Bible Study for Secondary Schools and a selected Bibliography. Copies are available from the Council office at 25 cents per copy, ten copies for \$2.00.

THE REORGANIZATION OF THE COUNCIL OF  
CHURCH BOARDS OF EDUCATION AS  
ADOPTED BY THE COUNCIL AT  
ITS ANNUAL MEETING,  
JANUARY 16, 1935

GENERAL PRINCIPLES

The reorganization should—

1. Provide an effective method for the cooperation of Church Boards, and other bodies, in the maintenance of secondary and higher education under Christian auspices.
2. Provide for a representation of interested groups in the control of the organization.
3. Conserve the merger of the College Department of the Council of Church Boards of Education and the Liberal Arts College Movement.
4. Provide for cooperation between the Council of Church Boards and similar Inter-denominational bodies.

*A Charter*

It is recommended that the Council of Church Boards of Education be incorporated with such charter provisions as may be consonant with the following By-Laws.

*By-Laws*

*Preamble*

1. We recognize the right and duty of each denomination through its properly constituted boards and agencies to direct its own work of secondary and higher education.
2. We recognize that in the field of secondary and higher education under Christian auspices there is need for cooperation between the various denominations, and between the various denominations and general organizations in the field.
3. It is to provide for this cooperative effort that the Council of Church Boards of Education is formed.

*Article I. Purpose*

The purpose of the Council of Church Boards of Education shall be as specified in the charter: "To promote cooperation in

the field of secondary and higher education under Christian auspices."

#### *Article II. The Council*

1. The membership of the Council of Church Boards of Education shall consist of the following four classes:

a. *Denominational Members:* In order to be recognized as a denominational member of the Council of Church Boards of Education, a denomination must be an evangelical church having some established method of electing official representatives on the Council. Each denomination recognized by the Council of Church Boards of Education as a constituent member shall be entitled to elect through its constituted agency three representatives on the Council.

b. *Members from Commissions:* (1) The members of the National Commission on Church-Related Colleges. (2) Members of the National Commission on University Work, not to exceed fifteen, as hereinafter provided.

c. *Members from cooperating bodies:* Bodies such as the Triennial Conference of Church Workers in Colleges and Universities, the Conference on Theological Seminaries and Colleges in the United States and Canada, the International Council of Religious Education, upon the invitation of the Council of Church Boards of Education may each elect five members of the Council.

d. *Professional members:* Each professional advisory section constituted under Article VII shall elect one member of the Council.

2. Twenty-five members of the Council shall constitute a quorum.

#### *Article III. Officers of the Council*

1. The Council shall elect annually from its membership the following officers: a president, a vice-president, a recording secretary, and a treasurer.

2. The Council shall elect a general Secretary and such other staff officers for such terms and at such salaries as the Council shall from time to time determine.

#### *Article IV. The Executive Committee*

1. The Council shall elect annually an Executive Committee consisting of the president, the vice-president, the recording sec-

retary, the treasurer, the chairman of the National Commission on Church-Related Colleges, the chairman of the National Commission on University Work, and two members at large. The General Secretary of the Council shall be ex-officio a member of the Executive Committee, and of all other committees of the Council.

2. The Executive Committee shall supervise the financial affairs of the Council, reporting to the Council annually; shall act as a Steering Committee for the Council; and shall, in the interim between the meetings of the Council, exercise such powers as the Council may from time to time delegate to it, reporting all its actions to the Council for approval.

#### *Article V. The Commissions*

There shall be two Commissions of the Council of Church Boards of Education as follows:

1. A National Commission on Church-Related Colleges which by the terms of the merger as between the College Department Committee of the Council and the Liberal Arts College Movement, adopted on January 16, 1934, shall be elected as follows:

Nine members (three of which shall be college presidents) nominated by the Council from its College Department to serve for three years, one third to be elected annually; three members nominated by the group of colleges now eligible for membership in the Liberal Arts College Movement, which are not related to the constituent Boards of the Council; three members nominated by the Committee of Fifteen of the Liberal Arts College Movement, (now known as the National Commission on Church-Related Colleges) and hereafter by the Commission herein named, due care being taken to secure as wide a distribution as possible of representation of the several groups and areas.

2. A National Commission on University Work which shall consist of not to exceed fifteen of the members of the staffs of the constituent denominations assigned official responsibility in the field of university work elected by such staff members.

#### *Article VI. The Board of Trustees*

1. The Council shall annually elect from its members a board of six trustees, including the President of the Council, the General Secretary, and the Treasurer of the Council.

2. The Board of Trustees shall organize by electing from its members a chairman, a vice-chairman, and a secretary. The treasurer of the Council shall serve as the treasurer of the Board of Trustees.

3. Four members of the Board of Trustees shall constitute a quorum, and each member shall have at least ten days' notice of the time and place of the regular or called meetings.

4. The Board of Trustees shall hold at least one stated meeting each year, at such time and place as it may determine and other meetings at the call of the chairman.

5. The Board of Trustees shall be charged with the general supervision of the property and investments of the Council, under the direction of the Executive Committee and the Council.

6. The Board of Trustees may provide rules for its own government, not inconsistent with the policy or by-laws of the Council, and may alter or amend the same at will.

#### *Article VII. Professional Advisory Sections*

1. The Council may from time to time appoint professional advisory sections. Each professional advisory section so appointed shall elect one of its members to serve as a member of the Council for one year.

2. These sections shall be: (1) Secretaries of denominational boards of Christian Education with general responsibilities; (2) Presidents of colleges related to the Council; (3) Deans of such colleges; (4) Business Managers of such colleges; (5) Professors of Bible and Religious Education in such colleges, it being further provided that this professional advisory section should cooperate with the similar professional advisory section related to the International Council of Religious Education, upon a basis to be agreed upon as between this Council and the International Council; (6) Headmasters or Principals of Secondary Schools related to the Council; (7) University pastors and church workers at educational centers.

3. Each of the respective sections shall elect its own chairman and other officers.

4. Each of the respective sections shall make such recommendations as it may desire to the Council, through its representative upon the Council.

*Article VIII. Treasurer*

1. The treasurer of the Council of Church Boards of Education shall receive and have charge of all moneys, gifts, bequests, or investments belonging to the Council and shall deposit, pay out, or invest the same as directed by the Council.

2. The treasurer shall give a bonding company's bond for the faithful discharge of his duties to the Council; the expense of said bond to be paid by the Council.

*Article IX. Amendments*

These By-Laws may be altered or amended at any regular or special meeting of the Council by a two-thirds vote of the members present and voting, provided that notice of such amendment shall have been given at a preceding session of the Council and that at least ten members shall have favored the same.

## THE CHURCH-RELATED COLLEGES ORGANIZED

### AN EDITORIAL

Education is a definite part of the program of the Church. The Church has a responsibility in the field of higher education. Through its colleges, the Church has developed most of the leadership of the Church and the State.

With the unusual growth of tax-supported education in America, there has been a definite and a conscious effort to belittle the contribution and service of the church-related colleges. For more than thirty years, the prophets of gloom have been foretelling the destruction of the small college, referring, of course, to the church college. Efforts to choke the life of these colleges have been made through the maintenance of quantitative standards, in no wise indicative of true education and scholarship. The same end would be accomplished by having the State expand its activities in the field of the junior college and the university. The limitation of public school teachers to the graduates of state colleges is aimed at the same goal.

But an institution which has been so vital in the growth and development of America will not die so easily. The reports and proceedings of the Atlanta meetings, here recorded, reveal that our church-related colleges are very much alive. They are organized for the purpose of fighting for their cause against all enemies, of presenting their service to the American people, and of solving problems peculiar to their own sphere of activity.

The National Conference of Church-Related Colleges is the name of that organization, functioning through a National Commission of fifteen members. The personnel of this Commission are noted on the inside cover page of *CHRISTIAN EDUCATION*. Plans are now formulated for holding regional conferences, similar to those initiated by the Liberal Arts College Movement, and of promoting the interests of the church-related colleges through public address, radio broadcasts, discussion in *CHRISTIAN EDUCATION*, and circulation of other literature.

Colleges wishing to cooperate in this Conference and to invest in such a service are invited to write to the treasurer, Dr. J. E. Bradford, 1180 E. 63rd Street, Chicago, Illinois. The dues are only \$25.00. This is a most worthwhile investment and a form of promotion desirable for every church-related college in America.

## OUTSTANDING PUBLICATIONS ON THE AMERICAN COLLEGE

1. **Bulletin of the Association of American Colleges**, edited by ROBERT L. KELLY. Issued four times a year. \$3.00.\*
2. **The Proceedings of the Twenty-first Annual Meeting (1935):** The Presidential Address by WILLIAM MATHER LEWIS; Summary of the Work of the Association by ROBERT L. KELLY; Reports of Sections on Guidance, Measurements, Admissions and Finance; The Progress of Twenty Years by FREDERICK C. FERRY, FRANK AYDELOTTE, EDWIN MIMS and JAMES H. RYAN. Membership, Minutes, Constitution. \$1.50.
3. **Comprehensive Examinations in American Colleges** by EDWARD SAFFORD JONES. The Macmillan Company, New York, \$2.50.
4. **Comprehensive Examination Questions in the Social Sciences** by EDWARD SAFFORD JONES. An essential supplement to *Comprehensive Examinations in American Colleges* by the same author. Single copy \$1.25; 10 copies \$10.00.
5. **Architectural Planning of the American College** by J. FREDRICK LARSON and ARCHIE M. PALMER. The McGraw-Hill Book Company, New York, \$2.00.
6. **College Instruction in Art** by ARCHIE M. PALMER and GRACE HOLTON. A comprehensive survey of recent developments in the teaching of art in American colleges and universities. The aims, content and conduct of art instruction in more than six hundred institutions. Association of American Colleges. \$1.00.
7. **Music in the American College** by RANDALL THOMPSON. Report of an investigation of non-professional offerings in typical selected institutions under a subvention from the Carnegie Corporation. To be published soon.

\* Within Association membership: single subscription, \$1.00 per annum; ten or more to one address, 50 cents each.

*Orders for the above publications may be sent to the*

**ASSOCIATION OF AMERICAN COLLEGES**  
111 Fifth Ave., New York, N. Y.